

HINDU RELIGIONS

OR

(AN ACCOUNT OF THE VARIOUS RELIGIOUS SECTS OF INDIA.)

BY

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PREFACE.

THIS is a reprint of the celebrated work of Professor H. H. Wilson. The book, containing learned researches of the great scholar, regarding the various religious sects of India, needs no words to introduce it to the public. Our object in reprinting this learned work is to place it within the easy reach of all. Our Society will not only publish original works but will also reprint the learned treatises of many eminent scholars who devoted their whole life to the cause of Indian Literature. Many of them are not to be easily had in this country and cheap editions of these books are likely to do much towards popularizing the sacred literature of the Hindus. In the present work, readers will find minute and faithful accounts of various systems and sects of the Hindu Religion. To the students of religion this book will no doubt be highly welcome.

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HINDU RELIGIONS.

SECTION I.

STATE OF THE HINDU RELIGION ANTERIOR TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, nor uninteresting preliminary branch of the enquiry, to endeavour to determine its existing modifications, at the period immediately preceding the few centuries, which have sufficed to bestow upon it its actual form: it happens, also, that some controversial works exist, which throw considerable light upon the subject, and of which the proximity of their date, to the matters of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scanty information as is attainable, are the Sankara Digvijaya of Ananda Giri, and the Sarva Darshana Sangraha of Mādhavāchārya, the former a reputed disciple of Sankara himself, and the latter a well-known and able writer, who lived in the commencement of the 14th Century.

The authenticity of the latter of these two works, there is no room to question, and there is but little reason to attach any doubt to the former. Some of the marvels it records

of Sankara, which the author professes to have seen, may be thought to affect its credibility, if not its authenticity, and either Ananda Giri must be an unblushing liar, or the book is not his own: it is, however, of little consequence, as even, if the work be not that of Ananda Giri himself, it bears internal and indisputable evidence of being the composition of a period, not far removed from that at which he may be supposed to have flourished, and we may, therefore, follow it as a very safe guide, in our enquiries into the actual state of the Hindu religion about eight or nine centuries ago.

The various sectaries, of the Hindu religion then existing, are all introduced to be combated, and, of course, conquered by Sankara: the list is rather a long one, but it will be necessary to go through the whole, to ascertain the character of the national faith of those days, and its present modifications, noticing, as we proceed, some of the points of difference or resemblance between the forms of worship which then prevailed, and which now exist. The two great divisions of Vaishnavas and Saivas were both in a flourishing condition, and each embraced six principal subdivisions: we shall begin with the former, who are termed; Bhāktas, Bhāgabatas, Vaishnavas, Chakrinas, or Pancharātrakas, Vaidhānasas, and Karmahinas.

But as each of these was subdivided into a practical and speculative, or Karma and Jñāna portion, they formed, in fact, twelve classes of the followers of Vishnu, as the sole and supreme deity.

The Bhāktas worshipped Vishnu as Vāsudeva, and wore no characteristic marks. The Bhāgavatas worshipped the same deity as Bhāgavat, and impressed upon their persons the usual Vaishnava insignia, representing the discus, club, &c. of that divinity; they likewise revered the Sālgrām stone, and Tulsi plant, and in several of their doctrinal notions, as well as in these respects, approach to the present followers of Rāmanuja, although they cannot be regarded as exactly

the same. The authorities of these three sects were the Upanishads and Bhāgavata Gitā. The names of both the sects still remain, but they are scarcely applicable to any particular class of Vaishnavas : the terms Bhakta, or Bhagat, usually indicate any individual who pretends to a more rigid devotion than his neighbours, and who especially occupies his mind with spiritual considerations : the Bhagabat is one who follows particularly the authority of the Sri Bhāgavat Purāna.

The Vaishnavas adored Vishnu as Nārāyana, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in Vaikuntha, or Vishnu's heaven ; their tenets are still current, but they can scarcely be considered to belong to any separate sect.

The Chakrinās, or Pancharātrakas were, in fact, Sāktas of the Vaishnavā class, worshipping the female personifications of Vishnu, and observing the ritual of the Pancharātra Tantra ; they still remain, but scarcely individualised, being confounded with the worshippers of Krishna and Rāma on the one hand, and those of Sakti, or Devi on the other.

The Vaikhānasas appear to have been a little different from the Vaishnavas especially so called ; at least Ananda Giri has not particularised the difference ; they worshipped Nārāyana as supreme God, and wore his marks. The Karmahinas abstained, as the name implies, from all ritual observances, and professed to know Vishnu as the sole source and sum of the universe, सर्वं विश्वमयं जगत् ; they can scarcely be considered as an existent sect, though a few individuals of the Rāmānujiya and Rāmānandī Vaishnavas maintain the leading doctrines.

The Vaishnava forms of the Hindu faith are still, as we shall hereafter see, sufficiently numerous ; but we can scarcely identify any one of them with those which seem to have prevailed when the Sankara Vijaya of Ananda Giri was composed. The great divisions, of Rāmānuja and Rāmā-

nanda—the former of which originated, we know in the course of the 11th century, are unnoticed, and it is also worthwhile to observe, that neither in this, nor in other portion of the Sankara Vijaya, is any allusion made to the separate worship of Krishna, either in his own person, or that of the infantine forms in which he is now so pre-eminently venerated in many parts of India, nor are the names of Rāma and Sītā, of Lakshmana or Hanumān once particularised, as enjoying any portion of distinct and specific adoration.

The Saiva sects are the Saivas, Raudras, Ugras, Bhāktas, Jangamas and Pāsūpatas. Their tenets are so blended in the discussion, that it is not possible to separate them, beyond the conjectural discrimination which may be derived from their appellations: the text specifies merely their characteristic marks: thus the Saivas wore the impression of the Linga on both arms; the Raudras had a Trisula, or Trident, stamped on the fore-head, the Ugras had the Damaru, or drum of Siva on their arms, and the Bhāktas an impression of the Linga on the forehead—the Jangamas carried a figure of the Linga on the head, and the Pāsūpatas imprinted the same object on the forehead, breast, navel, and arms. Of these sects, the Saivas are not now any one particular class—nor are the Raudras, Ugras, or Bhāktas, any longer distinct societies: the Jangamas remained, but they are chiefly confined to the south of India, and although a Pāsūpata, or worshipper of Siva as Pāsūpaty, may be occasionally encountered, yet this has merged into other sects, and particularly into that of the Kānpātā-Jogis: the authorities cited by these sects, according to Ananda Giri, were the Siva Gita, Siva Sanhitā, Siva Rāhasya, and Rudra Yāmala Tantra: the various classes of Jogis are never alluded to, and the work asserts, what is generally admitted as a fact, that the Dandis and Dasnāmi Gosains originated with Sankara Acharya.

Worshippers of Brahmā, or Hiranyagarbha, are also introduced by Ananda Giri, whom now it might be difficult to meet with: exclusive adorers of this deity, and temples dedicated to him, do not now occur perhaps in any part of India, at the same time it is an error to suppose that public homage is never paid to him. Brahmā is particularly revered at Pokher in Ajmir, also at Bithur, in the Doab, where, at the principal Ghāt, denominated Brahmavartta Ghāt, he is said to have offered an Aswamedha on completing the act of creation: the pin of his slipper left behind him on the occasion, and now fixed in one of the steps of the Ghāt, is still worshipped there, and on the full-moon of Agrahāyana (Nov.—Dec), a very numerous attended Melā, or meeting, that mixes piety with profit, is annually held at the place.

The worshippers of Agni no longer form a distinct class; a few Agnihotra Brahmans, who preserve the family fire, may be met with, but in all other respects they conform to some mode of popular devotion.

The next opponents of Sankaracharya were the Sauras, or worshippers of the sun, as the creator and cause of the world: a few Sauras, chiefly Brahmans, still exist as a sect, as will be hereafter noticed; but the divisions, enumerated by Ananda Giri, are now, it is believed, unknown: he distinguishes them into the following six classes.

Those who adored the rising sun, regarding it as especially the type of Brahmā or the creative power. Those who worshipped the meridian sun as Iswara, the destructive and regenerative faculty; and those who revered the setting sun, as the prototype of Vishnu, or the attribute of preservation.

The fourth class comprehended the advocates of the Trimurti, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

The object of the fifth form is not quite clearly stated, but

it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far correspond with the Sauras of the present day, as to refrain from food until they had seen the sun.

The sixth class of Sauras, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun: they provided a mental luminary, on which they meditated, and to which their adoration was offered; they stamped circular orbs in their foreheads, arms, and breasts with hot irons; a practice uniformly condemned by Sankara, as contrary to the laws of the Vedas, and the respect due to Brahmanical flesh and blood.

Ganesa, as well as, Súrya had formerly six classes of adorers; in the present day he cannot boast of any exclusive worship, although he shares a sort of homage with almost all the other divinities: his followers were the worshippers of the Mahā Ganapati, of Haridra Ganapati, or Dhūndi Rāj, who is still a popular form of Ganesa, of Uchchhishtha G., of Navanita G., of Swarna G., and of Santāna G. The left hand subdivision of the Uchchhishtha Ganapati sect, also called Hairamba, abrogated all obligatory ritual and distinction of caste.

The adorers, of the female personifications of divine power, appear to have been fully as numerous as at present, and to have worshipped the same objects, or Bhavāni, Mahā, Lakshmi, and Saraswati: even as personifications of these divinities, however, the worship of Sitā and Rādhā, either singly, or in conjunction with Rāma and Krishna, never makes its appearance. The worshippers of Sakti were then, as now, divided into two classes, a right and left hand order, and three subdivisions of the latter are enumerated, who are still well known—the Pūrnāvishiktas, Akritārthas, Kritākṛitya-samas.

There can be little doubt, that the course of time and the

presence of foreign rulers, have very much ameliorated the character of much of the Hindu worship: if the licentious practices of the Sāktas are still as prevalent as ever, which may well be questioned, they are, at least, carefully concealed from observation, and if they are not exploded, there are other observances of a more ferocious description, which seem to have disappeared. The worship of Bhairava still prevails amongst the Sāktas and the Jogis; but in upper India, at least, the naked mendicant, smeared with funeral ashes, armed with a trident or a sword, carrying a hollow skull in his hand, and half intoxicated with the spirits which he has quaffed from that disgusting wine-cup, prepared, in short, to perpetrate any act of violence and crime, the Kāpālīka of former days, is now rarely, if ever, encountered. In the work of Ananda Giri, we have two of these sectaries introduced; one a Brahman by birth, is the genuine Kāpālīka: he drinks wine, eats flesh, and abandons all rites and observances which has armed him with supernatural powers, and rendered Bhairava himself the reluctant, but helpless minister of his will. The other Kāpālīka is an impostor, the son of a harlot, by a gatherer of Tādi, or Palm juice, and who has adopted the character as an excuse for throwing off all social and moral restraint. The Kāpālīkas are often alluded to in controversial works, that appear to be the compositions of a period at least preceding the tenth century.

The next classes of sectaries, confuted by Sankara, were various infidel sects, some of whom avowedly, and perhaps all covertly, are still in being: the list is also interesting, as discriminating opinions which, in the ignorance subsequent to their disappearance from Hindustan, have very commonly been, and, indeed, still are frequently confounded. These are the Chārvākas, or Sūnya Vādis, the Saugatās, the Kshapanakas, the Jainas, and the Baudddhas.

The Chārvakas were so named from one of their teachers, the Muni Chārvāka, From Vrihaspati—some of whose

dogmas have been quoted from the work of Mādhava, they are termed also Vārhaspatyas. The appellation Sūnya Vadī implies the asserter of the unreality and emptiness of the universe, and another designation, Lokāyata, expresses their adoption of the tenet, that this being is the Be-all of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see.

The Saugatas are identified even by Mādhava with Bauddhas, but there seems to have been some, although probably not any very essential difference: the chief tenet of this class, according to Ananda Giri, was their adopting the doctrine taught by Sugata Muni, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the Bauddha and Jaina schisms: it is to be feared, that the personal description of the Saugata, as a man of a fat body and small head, although possibly intended to characterise the genus, will not direct us to the discovery of its origin or history. The Kshapanaka again has always been described by Hindu writers as a Bauddha, or sometimes even a Jaina naked mendicant: in the work before us he appears as the professor of a sort of astrological religion, in which time is the principal divinity, and he is described as carrying, in either hand, the implements of his science, or a Gola Yantra, and Turya Yantra, the former of which is an armillary sphere, and the latter a kind of quadrant, apparently for ascertaining time; from the geographical controversy that occurs between him and Sankara, it appears that he entertains the doctrine regarding the descent of earth in space, which is attributed by the old astronomers to the Bauddhas, and controverted by the author of the Sūrya Siddhānta, and subsequently by Bhāskara: the former is quoted by Sankara, according to our author. These doctrines, the commentators on Bhaskara's work, and even he, himself, commenting on his

own text, say, belong to the Jainas, not to the Bauddhas ; but possibly, the correction is itself an error, it does not appear that the Kshapanāka of Ananda Giri argues the existence of a double set of planetary bodies, which is, undoubtedly, a Jaina doctrine, and the descent of the earth in space may have been common to all these sects.

The Jainas that existed in the time of Ananda Giri appear as Digambaras only ; he does not notice their division into Digambaras and Swetāambaras, as they at present are found, and existed indeed prior to the age of Mādhava. The Bauddhas are introduced personally, although it may be questioned whether they were very numerous in India in so comparatively modern a period : according to Ananda Giri, a persecution of this sect, and of the Jainas, took place in one part of the peninsula, the state of Rudrapur, during Sankara's life time, but he, as well as Madhaba, excludes Sankara from being at all concerned in it. He ascribes its occurrence to the same source, the instigation of a Bhatta, from the north, or in fact, of Kumarila Bhatta, a Bengali, or Maithili Brahman.

A long series of sectaries then ensues, of a more orthodox description, and who only err in claiming primeval and pre-eminent honors for the object of their adoration—none of these are to be found ; and, although of a certain extent, the place of some of them may be supplied by the local deities of the villagers, and by the admission of others to a participation in the worship paid to the presiding deities of each sect, yet there can be little doubt, that a large portion of the Hindu Pantheon formerly enjoyed honours, which have for some centuries past been withheld. In this predicament are Indra, Kuvera, Yama, Varuna, Garuda, Sessa, and Soma, all of whom in the golden age of Hindu idolatry, had, no doubt, temples and adorers : the light and the attractive service of the God of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the

tales, poems, and dramas of antiquity : it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures. The buffoonery of the Holi, and barbarity of the Charak Puja, but ill express the sympathies which man, in all countries feels with the vernal season, and which formerly gave rise to the festive Vasantotsava of the Hindus; and the licentious homage paid to Sakti and Bhairava, has little in common with the worship, that might be supposed acceptable to Kāma and his lovely bride, and which it would appear they formerly enjoyed.

Besides the adorers of the secondary divinities, we have a variety of sects who direct their devotions to beings of a still lower rank, and of whom none, at present, exist as distinct bodies although individuals may be found, either detached or comprehended in other classes, who, more or less, reverence similar objects. Thus, the worship of Akas, or Ether, as the supreme deity, is still occasionally met with : all classes pay daily homage to the Pitris or Manes, and a few of the Tantrikas worship Siddhas, or Genii, in the hope of acquiring super-human powers : the same class furnishes occasional votaries of the Vasus, Yakshas, and Gandarvas, and even of the Vetālas and Bhutas, or goblins and ghosts, and the latter also receive still, from the fears of the villagers, propitiatory adoration. It does not appear, that in any form, the worship of the moon and stars, of the elements, and divisions of the universe, is still practised, although that of the Tirthas, or holy places and rivers, is as popular as ever.

We have thus completed the enumeration of the sects as described by the author of the Sankara Vijaya, and have had an opportunity of observing, that, although the outlines of the system remain the same, the details have undergone very important alterations, since the time at which this work was

composed: the rise of most of the existing modifications, we can trace satisfactorily enough, as will hereafter appear, and it is not improbable that the disappearance of many of those, which no longer take a part in the idolatry of the Hindus, may be attributed to the exertions of Sankara and his disciples: his object, as appears from the work we have hitherto followed, was by no means the suppression of acts of outward devotion, nor of the preferential worship of any acknowledged, preeminent deity: his leading tenet is the recognition of Brahma Para Brahma, as the sole cause and supreme ruler of the universe, and as distinct from Siva, Vishnu, Brahma, or any individual member of the pantheon: with this admission, and in regard to the weakness of those human faculties, which can not elevate themselves to the conception of the inscrutable first cause, the observance of such rites, and the worship of such deities, as are either prescribed by the Vedas, or the works not incompatible with their authority, were left undisturbed by this teacher; they even received, to a certain extent, his particular sanction; and the following divisions of the Hindu faith were, by his express permission, taught by some of his disciples, and are, consequently, regarded, by the learned Brahmans in general, as the only orthodox and allowable forms in the present day. The Saiva faith was instituted by Paramata Kālānala, who is described as teaching at Beneras, and assuming the insignia that characterise the Dandis of modern times."

The Vaishnava worship was taught at Kanchi, or Conjeveram, by Lakshmana Acharya and Hastāmalaka; and the latter seems to have introduced a modified adoration of Vishnu, in the character of Krishna. The Saura sect was continued under the auspices of Divakara, Brahmachari, and the Sakta, under those of the Sannyasi, Tripura Kumara: the Gāṇāpatya were allowed to remain under the presidency of Girijaputra, and from such persons as had not adopted either of the preceding systems, Batukanath, the professor of

the Kāpālika, or Bhairava worship, was permitted to attract followers : all these teachers were converts and disciples of Sankara, and returned to his superintending guidance, when they had effected the objects of their missions.

The notice that occurs in the Sarva Darsana of any of the sects which have yet been mentioned, has been already incidentally adverted to : this work is less of a popular form than the preceding, and controverts the speculative rather than the practical doctrines of other schools : besides the atheistical Bauddha and Jaina sects, the work is occupied chiefly with the refutation of the followers of Jaimini, Gautama, and Patanjali, and we have no classes of worshippers introduced but those of the Vaishnavas who follow Rāmānuja and Madhwachārya, of the Saivas, the Pāsupatas, the followers of Abhinava Gupta, who taught the Mantra worship of Siva ; and the alchemical school, or worshippers of Siva's type in quick-silver, and the Rasendra Linga : most of these seem to have sprung into being in the interval between the 10th and 13th centuries, and have now either disappeared, or are rapidly on the decline : those which actually exist, we shall recur to in view we are now prepared to take of the actual condition of the Hindu faith.

SECTION II.

PRESENT DIVISIONS OF THE HINDUS AND OF THE VAISHNAVAS.

The classification adopted by the works, I especially follow, if not unexceptionable, is allowable and convenient, and may, therefore, regulate the following details : it divides all the

Hindus into three great classes, or Vaishnavas, Saivas, and Sāktas, and refers to a fourth or miscellaneous class, all not comprised in the three others.

The worshippers of Vishnu, Siva, and Sakti, who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities: few Brahmans of learning if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity as their chosen, or Ishta Devata: they refer also to the Vedas, the books of law, the Puranas, and Tantras, as the only ritual they recognize and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated, in a great measure, out of opposition to the Brahmanical order: teachers and disciples are chosen from any class, and the distinction of caste is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also in many instances, affect to treat the Brahmans with particular contempt, and this is generally repaid with interest by the Brahmans. A portion, though not a large one, of the populace is still attached to the Smarta Brahmans, as their spiritual guides, and are so far distinct from any of the sects, we shall have to specify, whilst most of the followers, even of the sects, pay the ordinary deference to the Brahmanical order, and especially evince towards the Brahmans of their own fellowship, of whom there is generally abundance, the devotedness and submission which the original Hindu Code so perpetually inculcates.

Excluding, therefore, those who may be regarded as the regular worshippers of regular gods, we have the following enumeration of the several species of each class.

VAISHNAVAS.

1. Rāmānujas, or Sri Sampradāyis, or Sri V
2. Rāmānandis or Rāmāvats.
3. Kabir Panthis.
4. Khākis.
5. Maluk Dasis.
6. Dādu Panthis.
7. Rāya Dāsis.
8. Senāis.
9. Vallavācharis, or Rudra Sampradāyis.
10. Mirā Bais.
11. Madhwācharis, or Brahmā Sampradāyis.
12. Nimāvats, or Sanakādi Sampradāyis.
13. The Vaishnavas of Bengal.
14. Rādhā Vallabhis.
15. The Sakhi Bhāvas.
16. Charan Dāsis.
17. Harischandis.
18. Sadhnā Panthis.
19. Mādhavis.
20. Sannyāsis, Vairagis and Nagas.

SAIVAS.

1. Dandis Dāsnāmīs.
2. Jogis.
3. Jangamas.
4. Paramahansas.
5. Urdhabāhus, Akās Mukhis, and Nakhis.
6. Gudas.
7. Rukharas, Sukharas, Ukharas.
8. Kārā Lingis.
9. Sannyāsis, &c.

SAKTAS.

1. Dakshinis.
2. Vāmis.
3. Kanchelīyas.
4. Karāris.

MISCELLANEOUS SECTS.

1. Gānapatīyas.
2. Saurapatas
3. Nānak Shāhis of seven classes—
 1. Udāsis.
 2. Ganjbaklīshis.
 3. Ramrāyis.
 4. Sūthra Shāhis.
 5. Gobind Sinhīs.
 6. Nirmalas.
 7. Nagas.
4. Jainas of two principal orders—
 1. Digambaras.
 2. Śvetambaras.
5. Bābā Lallis.
6. Prān Nāthis.
7. Sādhs.
8. Satnāmis.
9. Śiva Nārāyanīs.
10. Sunyavadīs.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects.

VAISHNAVAS.

SRI SAMPRADAYIS OR RAMANUJAS.

Amongst other divisions of less importance, the Vaishnavas are usually distinguished into four principal Sampradayas, or sects; of these the most ancient and respectable is the Sri Sampradaya, founded by the Vaishnava reformer, Rāmānuja Achārya, about the middle of the twelfth century.

The history of Rāmānuja, and his first followers, is well-known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the Bhārgava Upapurana, Rāmānuja is said to have been an incarnation of the serpent Sesha, whilst his chief companions and disciples were the embodied Discus, Mace, Lotus, and other insignia of Vishnu. In a Kanara account of his life, called the Divya Charitra, he is said to have been the son of Sri Keshub Acharyā and Bhumi Devi; and, as before, an incarnation of Sesha. He was born at Perumbur, and studied at Kanchi, or Conjeveram, where also he taught his system of the Vaishnava faith. He afterwards resided at Sri Ranga, worshipping Vishnu as Sri Ranga Nath, and there composed his principal works, he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course and reclaiming various shrines, then in possession of the Saivas for the worshippers of Vishnu, particularly the celebrated temple of Tripeti.

On his return to Sri Ranga, the disputes between the Vaishnava and Saiva religions, became exceedingly violent, and the Chola monarch, who according to some accounts, was at that time, Kerikāla Chola, subsequently named Krimi Konda Chola, being a devout worshipper of Siva, commanded all the Brahmans in his dominions, to sign an

acknowledgement of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. Rāmānuja, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the Ghāts found refuge with the Jain sovereign of Mysore, Vitala Deva, Vellālā Rāya. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a Brahma Rākshasa, by whom she was possessed, he obtained the monarch's grateful regard, and finally converted him to the Vaishnava faith. The Rājā assumed the title of Vishnu Vardhana. Rāmānuja remained several years in Mysore, at a temple founded by the Raja on Yadava Giri, now known as Mail Cotay, for the reception of an image called Chavālā Rayā, a form of Ranachhor or Krishna, which the local traditions very ridiculously pretend he obtained from the Mahomedan sovereign of Delhi. Rāmānuja resided here twelve years, but on the death of his persecutor Chola king, he returned to Sri Ranga, on the Kāveri, and there spent the remainder of his life in devout exercises and religious seclusion.

The establishments of the Rāmānujiyas are numerous in the Dekhan still, and the same country comprehends the site of the Gaddi, the pillow or seat of the primitive teacher ; his spiritual throne, in fact, to which his disciples are successively elevated. This circumstance gives a superiority to the Achāryas of the Dakshina, or south, over those of the Uttara, or north, into which they are at present divided.

The worship of the followers of Rāmanuja, is addressed to Vishnu and to Lakshmi, and their respective incarnations, either singly or conjointly ; and the Sri Vaishnavas, by which general name the sect is known, consist of corresponding subdivisions, as Nārāyana, or Lakshmi, or Lakshmi Nārāyana, or Rāma or Sitā, or Sitā Rāma, or Krishna, or Rukmini, or

any other modifications of Vishnu, or his consort, is the preferential object of the veneration of the votary. The Sri Vaishnava worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the world: the teachers are usually of the Brahmanical order, but the disciples may be of any caste.

Besides the temples appropriated to Vishnu and his consort, and their several forms, including those of Krishna and Rāma, and those which are celebrated as objects of pilgrimage, as Lakshmi-Balaji, Rāmnath and Ranganath, in the South; Badarinath, in the Himalaya, Jagannath, in Orissa, and Dwārakā, on the Malabar Coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the Sālagram stone and Tulasi plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals; they must not eat in cotton garments, but but having bathed, must put on woolen or silk: the teachers allow their select pupils to assist them, but, in general, all the Rāmānujas cook for themselves, and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the Rajput families, but it is not carried to so preposterous an extent.

The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the Mantra, which generally consists of the name of some deity or a short address to him; it is communicated in a whisper, and never lightly made known by the adept to profane ears. The Mantra of the Rāmānuja sect is said to be the six

syllable Mantra—or Om Rāmāya Namāḥ; or Om, salutation to Rāmā.

Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members, salute each other when they meet, or in which they are addressed by the lay members. This amongst the Rāmānujas is the phrase, Dāso 'smi, or Dāso 'ham; I am your slave; accompanied with the Prānām, or slight inclination of head, and the application of the joined hands to the fore-head. To the Achāryas, or supreme teachers of this sect, the rest perform the Ashtānga Dāndawat or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms; for this purpose, all the Vaishnavas employ especially a white earth called Gopichandana, which, to be of the purest description, should be brought from Dwārakā, being said to be the soil of a pool at that place, in which the Gopis drowned themselves when they heard of Krishna's death. The common Gopichandana, however, is nothing but a Magnesian or Calcareous Clay.

The marks of the Rāmānujas are two perpendicular white lines drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose; in the centre is a perpendicular streak of red, made with red Sanders, or Roli, a preparation of Turmeric and Lime: they have also patches of Gopichandana, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the Sankha, Chakra, Gada, Padma, or Shell, Discus, Club, and Lotus, which Vishnu bears in the four hands, whilst the central streak is, Sri, or Lakshmi. Some have these objects carved on wooden stamps, with which they impress the emblems

on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent, but this is not regarded as a creditable practice : besides these marks, they wear a necklace of the wood of the Tulasi, and carry a rosary of the seeds of the same plant, or of the Lotus.

The principal authorities of this sect are the comments of the founder on the Sutras of Vyasa and other Vaidika work : they are written in Sanskrit, and are the Sri Bhashya, the Gita Bhāshya, the Vedārtha Sangraha, Vedānta Pradīpa, and Vedānta Sara : besides these, the works of Venkata Achārya, are of great repute amongst them, as the Stotra Bhāshya, and Satadushini, and others : the Chanda Maruta Vaidika, and Trinsatadhyānam, are also works of authority, as is the Pāncharatra of Nārada : of the Puranas they acknowledge only six as authorities, the Vishnu, Nāradiya, Garuda, Padma, Vāraha and the Bhāgavat : the other twelve are regarded as Tāmasa, or originating in the principles of darkness and passion, as we have already observed. Besides these, the Rāmānuja have a variety of popular works in the dialects of the South, one of which, the Guru Para, containing an account of the life of Rāmānuja, was procured by Dr. Buchanan, in the course of his statistical researches in Mysore.

The chief religious tenet of the Rāmānujas, is the assertion that Vishnu is Brahmā ; that he was before all worlds, and was the cause and the creator of all. Although they maintain that Vishnu and the universe are one, yet in opposition to the Vedānta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form : the supreme spirit, Paramatmā or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the Visishthādwaita, or doctrine of unity with attributes. In these assertions they are followed by most of the Vaishnava

sects. Creation originated in the wish of Vishnu, who was alone, without a second, to multiply himself: he said, I will become many, and he was individually embodied as visible and ethereal light. After that, as a ball of clay, may be moulded into various forms, so the grosser substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or ethereal essence; here, therefore, the Rāmānujas again oppose the Vedantikas, who identify the Paramātmā and Jivātmā, or ethereal, and vital spirit: this vitality though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in the substance with the Supreme Being, is alike without beginning or end. Purushottama, and Narāyan, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the Rāmānujas assert three predicates of the universe, comprehending the deity: it consists of Chit, or spirit, Achit, or matter, Iswara, or God, or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit of his creatures: he is, or has been visibly present amongst men, in five modifications: in his Archā, objects of worship, as images, &c., in the Vibhavas, or Avatāras as the fish, the boar, &c., in certain forms called Vyuhās, of which four are enumerated, Vasudeva, or Krishna, Balarama, Pradyumna, and Aniruddha; fourthly, in the Sukshma form, which, when perfect, comprises six qualities: Virajas, absence of human passions; Vimrityu, immortality; Visoka, exemption from care or pain; Vijighatsā, absence of natural wants; Satyakāma, and Satyasankalpa,

the love and practice of truth; and sixthly, as the Antaratma, or Antarjāmi, the human soul, or individualised spirit; these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; Abhigamanam, cleaning and purifying the temples, images, &c., Upādānam, providing flowers and perfumes for religious rites; Ijyā, the presentation of such offerings, blood offerings being uniformly prohibited, it may be observed, by all the Vaishnavas; Swadhyāya, counting the rosary and repeating the names of the divinity, or any of his forms; and Yoga, the effort to unite with the deity: the reward of these acts is elevation to the seat of Vishnu, and enjoyment of like state with his own, interpreted to be perpetual residence in Vaikuntha, or Vishnu's heaven, in a condition of pure ecstasy and eternal rapture.

The Rāmānujas are not very numerous in the north of India, where they are better known as Sri Vaishnavas; they are decidedly hostile to the Saiva sect, and are not on very friendly terms with the modern votaries of Krishna, although they recognise that deity as an incarnation of Vishnu.

RAMANANDIS OR RAMAVATS.

The followers of Ramanand are much better known than those of Rāmānuja in Upper Hindustan: they are usually considered as a branch of the Rāmānuja sect, and address their devotions peculiarly to Rāmchandra, and the divine manifestations connected with Vishnu in that incarnation, as Sita, Lakshmanā, and Hanumān.

Ramanand is sometimes considered to have been the immediate disciple of Rāmānuja, and this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of Rāmānujā was Devānand; of Devenand, Harinand; of Harinand, Raghavānand, and of this last, Rāmānand, an

enumeration which, if correct, would place Rāmānand about the end of the 13th century : there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from Rāmānuja : we shall have occasion to infer, hereafter, from the accounts given of the dates of other teachers, that Rāmānand was not earlier than the end of the 14th or beginning of the 15th century.

According to common tradition, the schism of Ramanand originated in resentment of an affront offered him by his fellow disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the Math, or residence of his superior : his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the Rāmānuja sect, and as Raghavanand admitted the validity of the objection, Ramanand was condemned to feed in a place apart from the rest of the disciples : he was highly incensed at the order, and retired from the society altogether, establishing a schism of his own.

The residence of Ramanand was at Benaras, at the Pancha Gangā Ghat, where a Math, or monastery of his followers, is said to have existed, but to have been destroyed by some of the Musalman princes : at present there is merely a stone plat-form, in the vicinity, bearing the supposed impressions of his feet, but there are many Maths of his followers, of celebrity at Benaras, whose Panchayat, or council, is the chief authority amongst the Rāmāvats in Upper India : we shall have frequent occasion to mention these Maths, or convents, and a short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable, however, especially into two, whom (for want of more appro-

priate terms) we must call, perhaps, Clerical and Lay: the bulk of the votaries are generally, but not always of the latter order, whilst the rest, or the Clerical class, are sometimes monastic, and sometimes secular: most of the sects, especially the Vaishnavas, leave this distinction a matter of choice: the Vallabhacharis, indeed, give the preference to married teachers, and all their Gosains are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cœnobitic life, whose pious meditations are not distracted by the affections of kindred, or the cares of the world: the doctrine that introduced similiar un-social institutions into the Christian church, in the fourth century, being still most triumphantly prevalent in the east, the land of its nativity; the establishments of which we are treating, and the still existing practices of solitary mortification, originating in the "specious appearance and pompous sound of that maxim of the ancient philosophy, that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose." (Mosheim. I. 378.)

Of the cœnobitic members of the different communities, most pursue an erratic and mendicant life: all of them, indeed, at some period have led such a life, and have travelled over various parts of Indîa singly or in bodies, subsisting by alms, by merchandise, and sometimes, perhaps, by less unexceptionable means, like the Sarabaites of the east, or the mendicant friars of the Latin Church: they have, however, their fixed rallying points, and are sure of finding, in various parts of their progress, establishments of their own, or some friendly fraternity where they are for a reasonably moderate period lodged and fed. When old or infirm, they sit down in some previously existing Math, or establish one of their own.

The Maths, Asthals, or Akhādās, the residences of

the monastic communities of the Hindus, are scattered over the whole country: they vary in structure and extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the Mahant, or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the Somadhi, or shrine of the founder of the sect, or some eminent teacher; and a Dharma Sálā, one or more sheds, or buildings for the accomodation of the mendicants or travellers, who are constantly visiting the Math: ingress and egress is free to all; and, indeed a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislator of the Hindus.

The Math is under the entire control of a Mohant, or Superior, with a certain number of resident Chelās or disciples; their number varies from three or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident Chelās are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the Mahant is usually elected.

In some instances, however, where the Mohant has a family, the institution descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The Maths of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as [the common head: under the presidency, therefore, of the Mahant of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the Mahants of the different Maths assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly

examine the Chelās or disciples of the deceased, the ablest of whom is raised to the vacant situation : should none of them be qualified, they choose a Mohant from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new Mahant is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or Tikā, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindu—the election of the superior of one of these establishments was considered as a matter of sufficient moment to demand the attention of the Governor of the province, who, accordingly in person, or by his deputy, presided at the election : at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally a Rājā, or a Zemindar, to whose liberality the Math is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The Mohants of the sects, in which the election takes place, are generally assisted by those of the sects connected with them : each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting ; so that an assemblage of many hundreds, and sometimes of thousands, occurs : as far as the resources of the Math, where they are assembled, extend, they are maintained at its expence ; when those fail, they must shift for themselves ; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly.

The most of the Maths have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few Maths in any district that possess five hundred Bighas

of land, or about one hundred and seventy acres and the most usual quantity is about thirty or forty Bighās only: this is sometimes let out for a fixed rent; at other times it is cultivated by the Math on its own account, the highest rental met with, in any of the returns procured is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted Māfi, or free of land tax, they form altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the Maths have other sources of support; the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members of most of them sally forth daily to collect alms from the vicinity, the aggregate of which, generally in the shape of rice, or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these Maths, particularly the Vaishnavas, are most commonly of a quiet inoffensive character, and the Mohants especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sancity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies and murders have been traced to these religious establishments.

The especial object of the worship of Rāmānada's followers is Vishnu, as Ramchandra: they, of course, reverence all the other incarnations of Vishnu, but they maintain the superiority of Rāma, in the present or Kali Yuga; hence they are known collectively as Rāmavats, although the same variety prevails amongst them, as amongst the Rāmānujas, as to the exclusive or collective worship of the male and female mem-

bers of this incarnation, or of Rāma and Sita, singly, or jointly, or Sitā Rāma : individuals of them also pay particular veneration to some of the other forms of Vishnu, and they hold in like estimation, as the Rāmānujas, and every Vaishnava sect, the Sālgram stone and Tulasi plant ; their forms of worship correspond with those of the Hindus generally, but some of the mendicant members of the sect, who are very numerous, and are usually known as Vairagis, or Viraktas, consider all forms of adoration superfluous, beyond the incessant invocation of the name of Krishna and Rama.

The practices of this sect are of less precise nature than those of the Ramanujas, it being the avowed object of the founder to release his disciples from those fetters which he had found so inconvenient : in allusion to this, indeed, he gave, it is said, the appellation Avadhuta, or Liberated, to his scholars and they admit no particular observances with respect to eating or bathing, but follow their own inclination, or comply with the common practice in these respects. The initiatory Mantra is said to be Sri Rāma—the salutation is Jaya Sri Rāma, Jaya Rāma, or Sitā Rāma : their marks, are the same as those of the preceding, except that the red perpendicular streak on the forehead is varied, in shape and extent, at the pleasure of the individual, and is generally narrower than that of the Rāmānujas.

Various sects are considered to be but branches of the Rāmānāndī Vaishnavas, and their founders are asserted to have been amongst his disciples : of these disciples, twelve are particularised as the most eminent, some of whom have given origin to religious distinctions of great celebrity, and, although their doctrines are often very different from those of Rāmānand, yet the popular tradition is so far corroborated, that they maintain an amicable intercourse with the followers of Rāmānand, and with each other.

The twelve chief disciples of Rāmānand are named, as follows—Asanand, Kabir, the weaver, Raidās, the Chamār, or

currier, Pitā, the Rājput, Sursuranand, Sukhānand, Bhabhānand, Dhanna the Jat, Sena, the barber—Mahānand, Paramānand, and Srianand, a list which shows that the school of Rāmānand admitted disciples of every caste: it is, in fact, asserted in the Bhakta Māla, that the distinction of caste is inadmissible according to the tenets of the Rāmānandis: there is no difference, they say, between the Bhagavān and the Bhakta, or the deity and his worshipper; but Bhagavān appeared in inferior forms as a Fish, a Boar, a Tortise, &c. so therefore the Bhakta may be born as a Chamar, a Koli, a Chhipi, or any other degraded caste.

The various character of the reputed disciples of Rāmānand, and a consideration of tenets of those sects which they have founded, lead to a conclusion, that this individual, if he did not invent, gave fresh force to a very important encroachment upon the orthodox system: he, in fact, abrogated the distinction of caste amongst the religious orders, and taught, that the holy character who quitted the ties of nature and society, shook off, at the same time, all personal distinction—this seems to be the proper import of the term Avadhuta, which Rāmānand is said to have affixed to his followers, and they were liberated from more important restraints than those of regimen and ablution: the popular character of the works of this school corroborates this view of Rāmānanda's innovation; Sankara and Rāmānuja writing to and for the Brahmanical order alone, composed chiefly, if not solely, Sanskrit commentaries on the text of the Vedas, or Sanskrit expositions of their peculiar doctrines, and the teachers of these opinions, whether monastic or secular, are indispensably of the Brahmanical caste—it does not appear that any works exist which are attributed to Rāmānand himself, but those of his followers are written in the provincial dialects and addressed to the capacity, as well as placed within the reach, of every class of readers, and every one of those may become a Vairāgi, and rise, in time, to be a Guru, or Mahant.

We shall have occasion to speak again particularly of such of the above mentioned disciples of Rāmānand, as instituted separate sects, but there are several who did not aspire to that distinction, and whose celebrity is, nevertheless, still very widely spread throughout Hindustan : there are also several personages belonging to the sects of particular note, and we may, therefore, here pause, to extract a few of the anecdotes which the Bhakta Mālā relates of those individuals, and which, if they do not afford much satisfactory information regarding their objects, will at least furnish some notion of the character of this popular work.

Pipā, the Rājput, is called the Raja of Gāngaraun : he was originally a worshipper of Devi, but abandoned her service for that Vishnu, and repaired to Beneras to put himself under the tuition of Rāmānand. Having disturbed the sage at an inconvenient season, Rāmānand angrily wished that he might fall into the well of his courtyard, on which Pipā, in the fervour of his obedience, attempted to cast himself; into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased Rāmānand that he immediately admitted the Rājā amongst his disciples.

Pipā, after some time, abandoned his earthly possessions, and accompanied by only one of his wives, named Sitā, as ardent a devotee as himself, adopting a life of mendicacy, accompanied Rāmānand and his disciples to Dwāraka. Here he plunged into the sea to visit the submarine shrine of Krishna, and was affectionately received by that deity : after spending some days with him, Pipā returned, when the fame of the occurrence spread, and attracted great crowds to see him. Finding them incompatible with his devotions, Pipā left Dwārakā privately : on the road some Patthans carried off his wife, but Rāma himself rescued her, and slew the ravishers. The life of this vagrant Rājā is narrated at considerable length in the Bhakta Māla, and is made

up of the most absurd and silly legends. On one occasion the Rājā encounters a furious lion in a forest; he hangs a rosary round his neck, whispers the Mantra of Rāma, and makes him tranquil in a moment; he then lectures the lion on the impropriety of devouring men and kine, and sends him away penitent, and with a pious purpose to do so no more.

Of Sursurānand we have a silly enough story of some cakes that were given to him by a Mlechchha being changed when in his mouth into a Tulasi leaf. Of Dhanna, it is related that a Brahman, by way of a frolic, gave him a piece of stone, and desired him to offer to it first, whatever he was about to eat. Dhanna obeyed, looking upon the stone as the representative of Vishnu, who, being pleased with his devotion, appeared, and constantly tended the cattle of the simple Jāt: at last he recommended his becoming the disciple of Rāmānand, for which purpose he went to Beneras, and having received the Mantra, returned to his farm. Raghunath, or in the text Asānand, succeeded Rāmānand in the Gaddi, or the pillow of the Mahant. Narahari or Haryānand was also a pupil of Rāmānand, whom it is difficult to identify with any one in the list above given: we have a characteristic legend of him.

Being one day in want of fuel to dress his meat, he directed one of his pupils to proceed to a neighbouring temple of Devi, and bring away from it any portion of the timber he could conveniently remove: this was done, to the great alarm but utter helplessness of the goddess, who could not dispute the authority of a mortal of Haryanand's sanctity. A neighbour who had observed this transaction laboured under a like want of wood: at the instigation of his wife, he repaired also to the temple, and attempted to remove one of the beams, when the goddess, indignant at his presumption, hurtled him down and broke his neck: the widow hearing of her husband's fate, immediately hastened to the temple, and liberally

abused the vindictive deity. Devi took advantage of the business to make a bargain for her temple, and restored the man to life, on condition that he would ever afterwards buy fuel for Haryanand. The legends of such other disciples of Rāmānand as occur in the Bhakta Mālā will be given in their proper places, and it will be sufficient here to confine our further extracts from that authority to Nabhaji, the author, Sur Das, and Tulasi Das, to whose poetical talents the late version of it is largely indebted, and Jayadeva, whose songs have been translated by Sir William Jones.

Nābhāji, the author of the Bhaktā Mālā, was by birth a Dom, a caste whose employ is making baskets and various sorts of wicker work. The early commentators say he was of the Hanuman Vans, or monkey tribe, because, observes the modern interpreter, Bānar, a monkey, signifies in the Marwar language a Dom, and it is not proper to mention the caste of a Vaishnava by name : he was born blind, and when but five years old, was exposed by his parents, during a time of scarcity, to perish in the woods : in this situation he was found by Agradās and Kil, two Vaishnava teachers : they had compassion upon his helplessness, and Kil sprinkled his eyes with the water of his Kamandalu, or water pot, and the child saw : they carried Nābhāji to their Math, where he was brought up, and received the initiatory Mantra from Agradās : when arrived at maturity he wrote the Bhakta Mālā by desire of his Guru. The age of Nābhāji must be about two centuries, or two and a half, as he is made contemporary with Mān Sing, the Rājā of Jaynagar, and with Akbar. He should date much earlier, if one account of his spiritual descent, which makes him the fourth from Rāmānand be admitted, but in the Bhakta Mālā, Krishna Das, the second in that account, does not descend in a direct line from Rāmānand, but derives his qualifications as teacher from the immediate instructions of Vishnu himself : there is no necessity, therefore, to connect Nābhāji with Rāmānand. The

same authority places him also something later, as it states that Tulasi Das, who was contemporary with Shah Jehan, visited Nabhāji at Brindāvan. It is probable therefore, that this writer flourished at the end of Akbar's reign, and in the commencement of that of his successor.

The notices we have of Sur Dās are very brief: he was blind, a great poet, and a devout worshipper of Vishnu in whose honour all his poems are written: they are usually short, and the greater number are Padas, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burthen of the song, Padas being very generally sung, both at public entertainments and the devotional exercises of the Vaishnava ascetics. Sur Dās is said to have composed 125000 of these Padas: he is almost entitled to be considered as the founder of a sect, as blind beggars, carrying about musical instruments, to which they chant stanzas in honour of Vishnū, are generally termed Sur Dāsīs. The tomb of Sur Dās, a simple mound of earth, is considered to be situated in a tope near Sivpur, a village about two miles to the north of Beneras. There is also an account of a saint of the same name in the Bhakta Mālā, who is possibly a different person from the blind bard. This was a Brahman, Amin or collector of the Pergunnah of Sandila, in the reign of Akbar, and who, with more zeal than honesty, made over his collections to the shrine of Madana Mohana, a form of Krishna, at Brindavan, and sent to the treasury chests filled with stones: the minister Todar Mall, however although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. Sur Dās then applied to Akbar, and the good-natured monarch, who probably thought his collector more fool than knave, set him at liberty. He retired to Brindavan and there continued to lead a religious and ascetic life.

The account of Tulasi Das in the Bhakta Mālā represents him as having been incited to the peculiar adoration of Rāma

by the remonstrances of his wife, to whom he was passionately attached; he adopted vagrant life, visited Beneras, and afterwards went to Chitrakuta, where he had a personal interview with Hanuman, from whom he received his poetical inspiration, and the power of working miracles; his fame reached Delhi, where Shah Jehan was Emperor: the monarch sent for him to produce the person of Rāma, which Tulasi Das refusing to do, the king threw him into confinement; the people of the vicinity, however speedily petitioned for his liberation as they were alarmed for their own security: myriads of monkies having collected about the prison, began to demolish it, and the adjacent buildings. Shah Jehan set the poet at liberty, and desired him to solicit some favour as a reparation for the indignity he had suffered; Tulasi Das accordingly requested him to quit ancient Delhi, which was the abode of Rāma, and in compliance with this request the emperor left it, and founded the new city, thence named Shah Jehānābād. After this, Tulasi Das went to Brindavan, where he had an interview with Nābhāji: he settled there, and strenuously advocated the worship of Sitā Rāma, in preference to that of Rādhā Krishna.

Besides these legendary tales of this celebrated writer, whose works exercise more influence upon the great body of Hindu population than the whole voluminous series of Sanskrit composition, we have other notices of him collected from his own works, or preserved by tradition, that differ in some respects from the above. From these it appears, that Tulasi Das was a Brahman of the Sarvārya branch and a native of Hajipur, near Chitrakuta; when arrived at maturity, he settled at Beneras, and held the office of Diwān to the Rājā of the city: his spiritual preceptor was Jaganath Das, a pupil, as was Nābhāji, of Agradas: he followed this teacher to Govardhan, near Brindāvān, but afterwards returned to Beneras, and there commenced his Hindi version of the Rāmāyana in the year of Samvat 1631, when he was

thirty one years of age. Besides this work, which is highly popular, Tulasi Das is the author of a *Sat Sai*, or collection of one hundred stanzas on various subjects: of the *Rām Gunāvali*, a series of verses in praise of *Rāma*, of a *Gitāvali*, and *Vinaya Potrikā*, poetical compositions of a devotional and moral tendency, and of a great variety of Hymns—as *Rāgas*, *Kavits*, and *Padas*, in honour of his tutelary deity and his consort, or *Rāma* and *Sitā*. Tulasi Das continued to reside at *Beneras*, where he built a temple to *Sitā Rāma*, and founded a *Math* adjoining, both which are still in existence: he died in the year of the *Sambat* era, 1680, or A. D. 1624, in the reign of *Jehāngir*, and the legendary story of his intercourse with *Shāh Jehān*, is consequently an anachronism.

Jayadeva was an inhabitant of a village called *Kinduvilva*, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to *Vishnu*. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to *Jagannath*, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to *Jayadeva* who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burthen himself with a bride, but her father disregarded his refusal, and leaving his daughter with him departed. *Jayadeva* then addressed the damsel, and asked her what she proposed to do, to which she replied: "Whilst I was in my father's house, I was obedient to his will; he has now presented me to you, and I am subject to your pleasure; if you reject me, what remains for me but to die?" The saint, finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it is said, of the object of his adoration. In his new condition he composed the *Gita Gobinda*, in which *Krishna* himself assisted, for on one occasion, *Jayadeva*,

being puzzled how to describe the charms of Rādhā, laid down the paper for a happier moment, and went to bathe. Krishna, assuming his person, entered his house, and wrote the requisite description much to the poet's astonishment on his return home.

Of the Gita Gobinda it is said, that the Rājā of Nilachala (Orissa) composed a poem similiarly named, but when the two works were placed before Jagannath, he took the work of Jayadeva to his bosom, and threw that of the Rājā out of his temple. It is also said, that the Gita Gobinda was sung in the court of Vikrama, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

Jayadeva being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose; on the road he was attacked by Thags, or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a Rājā who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the Rājā. Jayadeva recognised them, and overwhelmed them with benefits. On their departure, two of the Rājā's people were sent to attend them to the confines of Raj, who on their way asked them how they had merited the saint's particular regard. To this they replied, that they had been his fellows in his service of a Rājā, who had ordered them to put him to death; they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the Rājā returned, and repeated the occurrence, when a fresh miracle took place—the hands and feet of Jayadeva sprouted forth again. The Rājā being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the Raja where he restored to life his own wife Padmāvati, who had voluntarily put an end to herself, he returned to Kinduvilva. Here the Ganges, which was then eighteen *cos* distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of Rāmānand, known indiscriminately as Rāmānandis or Rāmāvats, are by far the most numerous class of sectaries in Gangetic India; in Bengal they are comparatively few; beyond this province, as far as to Allahabad although perhaps the most numerous they yield in influence and wealth to the Saiva branches, especially to the Atits: hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the Ganges and Jamnā; in the district of Agra, they alone constitute seventenths of the ascetic population. The Rāmānandis have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exceptions of the Rajputs and military Brahmans, amongst whom the poetical works of Sur Dās and Tulasi Das, maintain the pre-eminence of Rāma and his Bhakts.

KAVIR PANTHIS.

Amongst the most twelve disciples of Rāmānand the most celebrated of all, and one who seems to have produced, directly or indirectly, a greater effect in the state of popular belief than any other, was Kavir: with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the Pandits, and doctrines of the Sastras, in a style peculiarly well suited to the genius of the countrymen to whom he addressed himself, whilst he

also directed his compositions to the Musalman, as well as to the Hindu faith, and with equal severity attacked the Mullā and Korān. The effect of his lessons, as confined to his immediate followers, will be shown to have been considerable; but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst Nānak Shāh, the only Hindu reformer who has established a national faith appears to have been chiefly indebted for his religious notions to his predecessor Kabir. This sect therefore claims particular attention.

The origin of the founder of this sect is variously narrated, although in the main points the traditions are agreed: the story told in the Bhakta Mālā is, that he was the son of the virgin widow of a Brahman, whose father was a follower of Rāmānand: at his daughter's repeated request, he took her to see Rāmānand, and that teacher, without adverting to her situation, saluted her with the benediction he thought acceptable to all women, and wished her the conception of a son: his words could not be re-called, and the young widow, in order to conceal the disgrace, thus inflicted to her, contrived to be privately delivered, and exposed the child: it was found by a weaver and his wife, and brought up as their own.

The followers of Kabir do not admit more than the conclusion of this legend: according to them, the child, who was no other than the incarnate deity, was found floating on a Lotus in Lahartulāb, a lake, or pond near Beneras, by the wife of a weaver, named Nimā, who, with her husband Nuri, was attending a wedding procession: she took the child up, and shewed it to her husband, who being addressed by the child, and desired to take him to Kāsi, filled with terror, thinking they had got hold of some incarnate demon: after having run to the distance of about a mile, he was surprised to find the child before him, by whom his fear was tranquillised, and he was persuaded to return to his wife, and bring

up, without anxiety or alarm, the infant they had so marvelously discovered.

All traditions concur in making Kavir the disciple of Rāmānand, although various stories are narrated of the method by which he obtained that distinction, and overcome the objections started to him as a man of low caste, or, according to very general belief, of the Mohamedan persuasion: he succeeded at last by surprise, having put himself in the way of that teacher on the steps of the Ghāt down which he went at day-break to bathe, so as to be struck with his foot, on which Rāmānand exclaimed, Rām, Rām, words that Kavir assumed, and Rāmānand acknowledged to be the initiatory Mantra, which forms the bond of union between a Guru and his disciple.

The story of Kavir's being a disciple of Rāmānand, however, told, and, although perhaps not literally true in any fasion, may be so far correct, [that Kavir was by the innovations of that sectary to adopt and extend the schism, and seems to place at contiguous periods the eras at which they flourished: according to Kavir Panthis, there founder was present in the world three hundred years, or from 1149 to 1449, but of these dates we cannot admit the accuracy of more than one at most, and as the latter is the most recent, it is the more probable: agreeable to this the connection of Kavir's writings with the faith of Nānak Shāh, who began to teach about 1190, and it also confirms a particular account, current amongst his followers, of his openly vindicating his doctrines before Sekander Shāh, in whose time Ferishta has noticed, that some religious disputes, possibly connected with the history of Kavir or that of some of his disciples, did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that Kavir flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected

with the previous exertions of Rāmānand, consequently that teacher must have lived about the end of the 14th.

According to one account, Kavir was originally named Jñāni, the knowing or wise. The Musalmans, it is said, claim him as one of their persuasion, but his conversancy with the Hindu Sastras, and evidently limited knowledge of the Mohamedan authorities in matters of religion, render such a supposition, perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musalmans on burying it; in the midst of the dispute, Kavir himself appeared amongst them, and desiring them, to look under the cloth supposed to cover his mortal remains, immediately vanished; on obeying his instructions, they found nothing under the cloth, but a heap of flowers; one-half of these Banār Raja or Birsinha Raja, then Raja of Benares, removed to that city, and where they were burnt, and where he appropriated the spot now called the Kabir Chaura to the reception of their ashes, whilst Bijili Khan Pāthan, the head of the Mahomedan party, erected a tomb over the other portion at Magar near Gorakpur, where Kavir had died. This latter place was endowed by Mansur Ali Khan with several villages, and it divides with the Chaura the pilgrimage of the followers of this sect.

The Kavir Panthis in consequence of their master having been the reputed disciple of Rāmānand, and of their paying more respect to Vishnu, than the other members of the Hindu triad, are always included amongst the Vaishnava sects, and maintain with most of them, the Rāmāvats especially, a friendly intercourse and political alliance, it is no part of their faith, however to worship any Hindu deity, or to observe any of the rites or ceremonials of the Hindus, whether orthodox or schismatical: such of their members as are living in the world conform out-worldly to all the

usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however, who have abandoned the fetters of society, abstain from all the ordinary practices, and address their homage, chiefly in chanting Hymns, exclusively to the invisible Kāvīr; they use no Mantra, nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked, without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful, the Mohunts wear a small scull cap; the frontal marks, if worn, are usually those of the Vaishnava sects, or they make a streak with Sāṇḍal, or Gopichandan along the ridge of the nose, a necklace and rosary of Tulasi are also worn by them, but all these outward signs are considered of no importance, and the inward man is the only essential point to be attended to.

The doctrines of Kāvīr are taught in a great variety of works in different dialects of Hindi: they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues, and profess to be of his utterance, either in his own words, with the phrase, Kahāhi, Kabīr, 'Kabīr, verily says,' or to the same substance, which is marked by the qualifications, Kabīr, Kabīr, 'Kabīr has said,' or they are given in the language of his followers, when the expression Dās Kabīr, the slave of Kabīr, is made use of. The style of all their works is very peculiar; they are written in the usual forms of Hindi-verse, the Dohā, Chaupai and Samay; and are very voluminous, as may be inferred from the following collection, preserved as the Khāssa Grantha, or the Book at the Chaura.

1. Sukh Nidhān.
2. Gorakhnath ki Goshtī.
3. Kabīr Pānji.
4. Balakh ki Ramainī.

5. Ramanand ki Goshthi.
6. Anand Rām Sāgara.
7. Sabdāvali, containing 1,000 Sabdas, or short doctrinal expositions.
8. Mangala, 100 short poems, amongst which is the account of Kabir's discovery as given above.
9. Vasānt, 100 hymns in that Raga.
10. Holi, 200 of the songs called Holi.
11. Rekhtas, 100 odes.
12. Jhulanas, 500 odes, in a different style.
13. Kahāras, 500 odes, in a different style.
14. Hindolas, 12 ditto, ditto. The subject of all these odes, or hymns, is always moral or religious.
15. Bārah Māsa, the 12 months in religious views, agreeably to Kabir's system.
16. Chancharas, 22.
17. Chautisās 2, the 34 letters of the Nāgari alphabets, with their religious signification.
18. Alefnāmah, the Persian alphabet in the same manner.
19. Ramainis, short doctrinal or argumentative poems. Sakhis, 5,000, these may be considered as texts, consisting of one stanza each.
20. The Bijak, in 654 Sections.

There are also a variety of stanzas, called Agams, Vānis, &c., composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficients amongst the Kabir Panthis are but imperfectly versed. A few Sākhis, Sabdas and Rekhtas, with the greater portion of the Bijak, constituting their acquirements; these however, they commit to memory, and quote in argument with singular readiness and happiness of application; the Goshthis, or disputations of Kavir with those opposed to him, as Gorakhnath, Rāmānand, and in spite of chronology with Mohammed himself, are not read till more advanced whilst the Sukh Nidhān, which is,

the key to the whole and which has the singularity of being quiet clear and intelligible, is only imparted to those pupils whose studies are considered to approach perfection.

The author or compiler of Bijak or Vīzak, was Bhagodas, one of Kabir's immediate disciples: it is the great authority amongst the Kabir Panthis in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, is more dogmatical than argumentative, and it rather inveighs against other systems than explains its own: in the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps impossible to derive from it any satisfactory conclusion as to the real doctrines of Kabir. The followers of the sect admit this obscurity, and much difference of opinion prevails amongst them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of no great value, however, as it is little less puzzling than the original, of a few passages of which the following translations will best exemplify the description thus given:

Rāmāini the 1st.—God, light, sound and one woman; from these have sprung Hari, Brahmā, and Tripurāri. Innumerable are the emblems of Siva and Bhavāni, which they have established, but they know not their own beginning nor end: a dwelling has been prepared for them: Hari, Brahmā, and Siva are the three headmen, and each has his own village: they have formed the Khandas and the egg of Brahmā, and have invented the six Darsanas—and ninety-six Pāsāndās: no one has ever read the Vedas in the womb, nor has any infant been born a member of Islām. The woman, relieved from the burthen of the embryo, adorned her person with every grace. I and you are of one blood, and one life animates us both; from one mother is the world born; what knowledge is this that makes us separate? No one knows the varities of this descent, and how shall one tongue declare

them? Nay should the mouth have a millions of tongues, it would be incompetent to the task. Kabir has said I have cried aloud from friendship to mankind from not knowing the name of Rāma, the world has been swallowed up in death.

In this Ramaini, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called Antar, Inner, that which was in all, and in which all was, meaning the first self-existent and all comprehensive being. Jyotish is the luminous element, in which he manifested himself, and Sabda, the primitive sound or word that expressed his essence—the woman is Māyā, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: “the woman” is Māyā, the self-born daughter of the first deity, and at once the mother and wife of Brahmā, Vishnu, and Siva. “I and you, &c,” is addressed by her to them, “no one knows, &c,” is the allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of Rāma, implying the true God, agreeably to the system of Kavir.

The style of the whole Bijak is of this kind: straggling allusions to the deceits of Māyā, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not, however, be necessary to analyse any more of the passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the Sukh Nidhān: it may be sufficient here to observe, that the doctrines of Kabir are said to be conveyed in four-fold language, or that of Māyā, Atmā, man or intellect, and the Vedas.

Ramaini the 6th:—(Māyā's account of the first being and of herself.) What is his colour, form, and shape, what other person has beheld him; the Omkāra did not witness his beginning, how then can I explain it; can you say from

what root he sprang ; he is neither the stars, nor sun, nor moon : he was neither father nor mother : he was neither water, nor earth, nor fire, nor air : what name or description can I give of him : to him is neither day nor night, nor family nor caste ; he resides on the summit of space ; a spark of his substance was once manifest, of which emanation I was the bride ; the bride of that being who needs no other.

Sabda the 56th—To Ali and Rāma we owe our existence, and should, therefore, shew similiar tenderness to all that live : of what avail is it to shave your head, prostrate yourself on the ground, or immerse your body in the stream ; whilst you shed blood you call yourself pure, and boast of virtues that you never display : of what benefit is cleaning your mouth, counting your beads, performing ablution, and bowing yourself in temples, when, whilst you mutter your prayers, or journey to Mecca and Medina, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musalman during the Ramazan. Who formed the remaining months and days that you should venerate but one. If the Creator dwell in Tabernacles, whose residence is the universe ? Who has beheld Rāma seated amongst images, or found him at the shrine to which the pilgrim has directed his steps ? The city of Hara is to the east, that of Ali to the west ; but explore your own heart, for there are both Rāma and Karim. Who talks of the lies of the Veds and Tebs ; those who understand not their essence. Behold but one in all things ; it is but the second that leads you astray. Every man and woman that has ever been born is of the same nature with yourself. He whose is the world, and whose are the children of Ali and Rāma, He is my Guru, He is my Pir.

The following Sabda is peculiarly illustrative of the mystical and unintelligible style of parts of the Bijāk ; the explanation of the terms is taken from the key above referred

to, but the interpreter is, perhaps, the most unintelligible of the two.

Sabda the 69th—Who is the (1) magistrate of this city, (2) the meat. (3) is exposed, and the (4) vulture sits gurdung it, the (5) Kat is converted into a (6) boat, and the (7) Cat is in the charge of the helm; the (8) Frog is asleep, and the (9) Snake stands sentinel; the (10) Ox bears: the (11) Cow is barren; and the (12) Heifer is milked thrice a day; the (13) Rhinoceros is attacked by the (14) Jackal; very few know the station of Kabir (16).

Key. 1. Man the pride of intellect. 2. The body. 3. The Vedas, the scriptural writings of any sects which teach the true nature of God. 4. The Pandit, or worldly expounder of divine truths. 5. Man or intellect. 6. A mere vehicle for the diffusion of 7. Māyā, illusion and falsehood. 8. The Sabda or saint. 9. Paramesvara, the supreme being. (10) Vishnu. (11) Māyā, or Devi. 12. Paramesvara the supreme. 13. A holy man 14. Intellectual or doctrinal pride. 15. The divine nature.

The Sakhis of Kabir deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter; and they have often been referred to without their character being duly understood; there are some thousands of men, of which the Bijāk comprehends between three and four hundred: one hundred will be sufficient, as a specimen of the whole: they are taken with one or two exceptions, from the Bijāk of the Kabir Chaura, in the order in which they occur.

SAKHIS.

1. When man springs from the womb, he is void of every care, pass but the sixth day, and he feels the pains of separation.

2. My word is of the word, hear it, go not astray ; if man wishes to know the truth, let him investigate the word.

3. My word is from the first, the word has been deposited in life ; a basket has been provided for the flowers ; the horse has eaten up the ghi.

4. My word is from the first ; meditate on it every moment, you will flourish in the end, like the Joar plant, which shows externally but beards and leaves.

5. Without hearing the word, it is utter darkness ; say whether shall any one go, without finding the gate-way of the word, man will ever be astray.

6. There are many words, but take the pith of them ; he who takes not the essence saith Kabir, will live a profitless life.

7. For the sake of the word, some have died, and some have reigned dominion : he who had investigated the word, has done his work.

8. Lay in your provender, and provide your carriage, for if your food fail, and your feet be weary, your life is in the hands of another.

9. Lay in provender sufficient for the road, whilst time yet serves ; evening comes on ; the day is flown, and nothing will be provided.

10. Now is the time to prepare, henceforth the path is difficult : the travellers all hasten to purchase where there is neither trade nor market.

11. He who knows what life is, will take the essence of his own, such as it is now, he will not possess it a second time.

12. If you know how mankind pass their lives, you will live according to your knowledge ; fetch water for your own drinking, nor demand it from others and drink.

13. Why go out to offer water, there is abundance in every house : when man is really thirsty, he needs no solicitation, but will drink by force.

14. The goose (the world or life) sells pearls, a gold vessel is full of them ; but with him he knows not their value what can be done ?

15. The goose abandons the lake, the body is withered and dry : Kabir has called aloud, here is a path, there is a resting place.

16. The goose abandons the lake, and lodges in a water jar ; Kabir calls aloud, repair to your village, nor demolish your habitation.

17. The goose and the paddy bird are of one colour, and frolic in the same pool ; the goose extracts the milk from the water, and the paddy bird drinks the mire.

18. Why comes the feeble doe to the green pole ; numerous foes lie in wait for her ; how should she escape ?

19. The three worlds form a cage, vice and virtue spread a net ; life is the prey ; and time the fowler.

20. The half of a Sākhi is sufficiently arduous, if, duly investigated, of what avail are the books of the Pandit, or incessant study.

21. Having been combined the five elements, I found one offspring, now I ask the Pandit, whether life or the word be the greater.

22. Of the five elements the body was formed, when the body was formed what was done ? subservient to action, it is called life, but by action life is destroyed.

23. The offspring of the five elements is called Man ; if one element be withdrawn, the whole compound is destroyed.

24. With the five elements is the abode of a great mystery, when the body is decomposed, has any one found it ? the word of the teacher is the guide.

25. Colour proceeds from colour, yet behold all are but one : of what colour then is life ? Think well of this.

26. Life is wakefulness : the word is like Borax, white, who has seen the yellow drop, saith Kāvīr, that has turned the water of that colour ?

27. There is a mirror in the heart; but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear.

28. The dwelling of Kabir is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

29. The blind man talks of a district, which he has not seen; they are possessed of a salt pit, and offer camphor for sale.

30. The road that Sanaka and his brethren, that Brahma, Vishnu and Mahesa, have travelled, is still traversed by mankind: what advice can I bestow?

31. The plough ascends the hill; the horse stops in the village; the bee seeks for honey, where there are no followers; declare the name of the plant.

32. Sandal, restrain thy fragrance: on thy account, the wood is cut down; the living slay the living, and regard only the dead.

33. The sandal (the soul) is guarded by serpents, (passion); what can it effect? every hair is impregnated with venom, where shall Ambrosia enter?

34. The seizer (death) let not go his hold; though his tongue and beak be scorched: where it deems a dainty, the *Chakor* devours the burning coals.

35. *Chakor* (hill partridge) in its passion for the moon, digests the burning coal, Kabir declares it does not burn him such is the fervour of his affection.

36. The village is on the top of a mountain, and so is the abode of the stout man. Choose, Kabir, one for your protector, who can really give you an asylum.

37. The crowd has taken the road travelled by the Pandit; Kabir has ascended the steep defile, where lies the abode of Rām.

38. What, ho! Kabir, descend, together with your car, and provender; your provender will fail, your feet will grow weary, and your life will be in the hands of another.

39. From the contest of swinging and being swung no one has escaped. Gorakh (the founder of the Jogis) was stopped at the city of time ; who shall be called exempt ?

40. Gorakh, enamoured as he was of Rāma, is dead ; his body was not burnt : (the Jogis bury the dead), the flesh had decayed, and is turned to clay, and such rank as the Kauravas enjoy does he obtain (bodily annihilation).

41. The young camel flying from the wood has fallen into the stream ; how shall the animal proclaim its misfortune, who shall learn it ?

42. After a search of many days an empty shrine is raised ; the camel's calf has strayed into a pit, and repents its heedlessness, when assistance is far off.

43. Kabir (mankind) has not escaped error, he is seized in various forms ; without knowledge of its lord the heart will be but ashes.

44. Although not subject to fine, a heavy fine has been imposed upon the world ; it has proved unprofitable ; avarice has disposed of it ; the juice of the cane yields both clayed and candied sugar.

45. In the confines of the Malaya Mountain (where Sandal grows) the Palā's (Butea) tree acquires fragrance, were the Bamboo to grow there for ages, it would never gain perfume.

46. In the woods of the Malaya Mountain grow trees of every kind ; they may be called Sandal, but they yield not the sandal of Malaya.

47. Walking, walking still the feet are weary, the city is yet far off, a tent is erected by the road side, say, who is to blame ?

48. The end of the journey is sunset, but night comes on mid-way, it is from the embrace of many lovers that the wanton is barren.

49. Man (the pride of intellect) enquires when may I be allowed to go ? the heart asks, when shall I go ? the

village (truth) that I have been these six months in quest of investigating the six Darsanas, or (systems) is not half a mile remote.

50. He has left his dwelling as an ascetic, and goes to the thickets to practise penance; tired of the Pan-box, he beats the betel-vender, and eats split pease.

51. When a man (intending, however, here a Yogī) becomes acquainted with the name of Rām, his body becomes a mere skeleton; his eyes taste no repose, his limbs retain no flesh.

52. He who sows Rām, never puts forth the buds of wrath; he attaches no value to the valueless; he knows neither pleasure nor pain.

53. The cut mango will not blossom, the split ear cannot be re-united; whose loss is it, if they apply not the philosopher's stone that Gorakha had.

54. They have not regarded good advice, but have determined for themselves. Kabir says and cries aloud, the world has passed away like a dream.

55. When fire (evil) burns amongst the ocean (the world) no one sees the smoke, he is conscious of the fire who lighted it, and he who perishes in the flame.

56. The incendiary orders the fire to be kindled, and he who lights it singes his wings, he expiates his own act; the thatch escapes, but the house is burned.

57. When the fire (truth) burns in the ocean (the mind), as it burns, it clears away the rubbish (worldly care). Pandits from the east and from the west have died in the discussion.

58. When the fire blazes in the ocean, the thatch of the house falls to pieces. Mankind weep as they resign their breath, and the inestimable jewel is lost.

59. That the drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

60. The poison still remains in the soil, although the latter has been a hundred times sprinkled with ambrosia—man quits not the evil practices to which he has been long addicted.

61. The bellow is applied to the damp wood, which calls aloud with pain; if again it is caught in the blacksmith's forge, it will be burnt the second time.

62. The soul that pines in absence, vainly flies to the medicaments for relief; sigh follows sigh; it faints repeatedly and recovers, to exist, restless and distressed.

63. The separated (spirit) is like the moist fuel which smokes and blazes by fits: then only will it be exempted from pain, when all is utterly consumed.

64. An invitation has been issued in metre, and no one has understood the stanza; fortunate is the scholar who comprehends the word.

65. Take the true word of Kabir to your heart; the mind has received, but not understood it, although it has been divulged throughout the four ages.

66. If you are a true dealer, open the market of veracity: keep clean your inward man, and repel oppression to a distance.

67. The house is of wood, fire is all around it; the Pandit with his learning is burnt: the prudent man makes his escape.

68. Drops fall from heaven on the verdure of Srāvan: all the world are Vaishnavas, no one listens to the teacher.

69. The bather dives nor comes up again: I think within myself, should sleep surprise him in the stream of facination, what will befall him?

70. The Sakhi text is uttered, but not obeyed; the road is pointed out, but not followed; the stream of facination sweeps him away; he finds no place to put his feet.

71. Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

72. One by one let each be considered, and adhered to, so shall error be stopped: who is double-face like a drum, shall be slapped (like a drum) on both cheeks.

73. He who has no cheeks upon his tongue, has no truth in his heart; keep him not company: he will kill you on the high way.

74. Life has been destroyed by the repeated falsehood of the tongue; it has strayed on the path of pride, and being whirled in the swing of time.

75. Put a cheek upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

76. The body is wounded by a spear, the head is broken off and left in the flesh; it can not be extracted without the load stone: a thousand other stones are of no avail.

77. At first the ascent is difficult, but afterwards the way is easy; the beauty is behind the curtain, far from the pregnant woman.

78. Worldly existence is the season for reflecting what is the Yoga: the season is passing away; think ye, who have understanding.

79. Doubt has overcome the world, and no one has triumphed over doubt: he will refute doubt who has investigated the world.

80. The eyes see dimly from incessant babbling, Kabir cries aloud, and says, understand the word that is spoken.

81. Life is the philosopher's stone the world is of iron: Pārsi (Māyā) comes from Pāras (God), the mintage is of the former.

82. Affection is the garment in which man dresses for the dance: consign yourself hand and foot to him, whose body and soul are truth.

83. In the concavity of the mirror the image is formed: the dog seeing his likeness barks at it till he dies.

84. But as a man viewing his reflexion in a mirror, knows that it and the original are but one, so should he know

that this element, is but that element, and that thus the world proceeds.

85. Kabir cries aloud to his fellows ascend the sanded ridge; whether there be a road prepared or not; what matters it to me?

86. Truth, provided there be truth in the heart, is the best of all, there can be happiness without truth let man do as he will.

87. Let truth be your rate of interest, and fix it in your heart; a real diamond should be purchased, the mock gem is waste of capital.

88. Truth is the best of all, if it be known for truth—when truth combines with truth, then a real union is effected.

89. No act of devotion can equal truth, no crime is so heinous as falsehood, in the heart where truth abides, there, is my abode.

90. The net of error catches the heron; the simpleton falls into the snare: Kabir declares, that he will escape the toils, who has discrimination in his heart.

91. Like the harlot companion of the minstrel is life (Jiv) associated with intellect (man), at his command, she dances various steps, and is never separated from him.

92. This pride of intellect is manifold; now a swindler, now a thief, now a liar, now a murderer; men, sages, gods, have run after it in vain; its mansion has a hundred gates.

93. The snake of separation has attached itself to the body, and darted its fangs into the heart: into the body of Sādh it finds no admission: prepare yourself for what may happen.

94. How is it possible to reach the city when the guide can not point out the road? when the boat is crazy, how shall the passengers get clear of the Ghat.

95. When the master is blind, what is to become of the scholar? when the blind leads the blind, both will fall into the well.

96. Yet the master is helpless when the scholar is unapt : it is blowing through a bamboo, to teach wisdom to the dull.

97. The instruction of the foolish is waste of knowledge; a maund of soap cannot wash charcoal white.

98. The tree bears not fruit for itself, nor for itself does the stream collect its waters : for the benefit of others alone does the sage assume a bodily shape.

99. I have wept for mankind, but no one has wept with me ; he will join in my tears, who comprehends the word.

100. All have exclaimed, master, master but to me this doubt arises : how can they sit down with the master, whom they do not know.

The preceding will serve as exemplifications of the compositions of this school : they are necessarily unsatisfactory, as amongst some hundreds of similiar passages the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete : they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected would not convey any more positive notions of the doctrines of Kabir : these we shall now proceed to state according to the authority of the Sukh Nidhān.

The Sukh Nidhān is supposed to be addressed by Kabir himself to Dharmadās, his chief pupil, and a follower of Rāmānanda's doctrines ; it is said to be the work of Srut-gopal, the first of Kabir's disciples.

From the authority it appears, that, although the Kabir Panthis have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source, and that their notions are in substance the same as those of the Pauranic sects, especially of the Vaishnava division. They admit of but one God, the creator of the world, and in opposition to the Vedānta notions of the absence of every quality, and form, they assert that he has a body formed of the five

elements of matter, and that he has mind endowed with the three Gunas, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human nature, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the Sadh of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed or flesh, blood and bone may be considered to be present in the seminal fluid: from the latter circumstances and the identity of their essential nature, proceeds the doctrine that God and man are not only the same, but that they are both in the same manner every thing that lives and moves and has its being. Other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The Paramapurusha was alone for for seventy two ages, for after the Pauranicks the Kabir Panthis maintain successive and endless creations: he then felt a desire to renew the world, which desire becomes manifest in female form, being the Māya, from whom all the mistaken notions current amongst mankind originate: with this female the Aditi, Bhabani, Prakity or Sakti, the Parama Purusa, or first male, cohabits, and begets the triad, Brahma, Vishnu and Siva; he then disappears, and the lady makes advances to her own sons: to their questions of her origin and character, she tells them she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the Vedanta notions; that she is now at liberty, and being of the same nature as themselves, is apt to associate for them: the deities hesitate, and especially putting some rather

puzzling queries to Māyā, secured the respect of the Kabir Panthis, and excited the wrath of the goddess: she appears as Mahā Mayā, or Durga, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this is the birth of Saraswati, Lakshmi and Uma, whom she weds to the three deities, and then establishing herself at Jwālamukhi, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of Māyā, and her criminal conduct that the Kabir Panthis perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know Kabir in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mahammed, are all equally strange to, although the object of their religion, and of all religions, is the same.

Life is the same in all beings, and when free from the vices and defects of humanity, assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed whenever a star or meteor falls: as to heaven and hell, they are the inventions of Māyā, and are therefore both imaginary, except that the Swarga of the Hindus, and Bihisht of the Musalmans, imply worldly luxury and sensual enjoyment, whilst the Narak and Jehannam are those cares and pains which make a hell upon earth.

The moral code of the Kabir Panthis is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be vitiated by his creature; Humanity is, consequently, a cardinal virtue, and the

shedding of blood, whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquility and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usual sum and substance of every sect amongst the Hindus, implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Panthis appears, and the pupil is enjoined to scrutinize his teacher's doctrines and acts, to be first satisfied that he is the sage he pretends to be, before he resigns himself to his control. This sect indeed is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependents: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and, as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:—

1. Srutgopāl Dās, the author of the Sukh Nidhān : his successors preside over the Chaura at Beneras, the Samādhi at Magar, an establishment at Jagannāth, and one at Dwāraka.

2. Bhago Dās, the author of the Bijak : his successors reside at Dhanauti.

3. Nārāyan Dās, and

4. Churāman Dās ; these two were the sons of Dharma Dās, a merchant of the Kasaundhya tribe, of the Sri Vaishnava sect, and one of Kabir's first and most important converts ; his residence was at Bandho near Jabbalpur, where the Maths of his posterity long remained : the Mahants were family men, thence termed Vans Gurus : the line of Nārāyan Dās is extinct, and the present successor of Churāman, being the son of a concubine, is not acknowledged as a Mahant by all the other branches.

5. Jaggo Dās ; the Gaddi or pillow at Chattack.

6. Jivan Dās, the founder of the Satnāmi sect, to whom we shall again have occasion to advert.

7. Kamal.—Bombay : the followers of this teacher practice the Yoga. Kamal himself is said to have been the son of Kabir, but the only authority for this is a popular and proverbial phrase.

8. Tāk Sāli.—Baroda.

9. Jnāni.—Majjhni near Sahāsrām.

10. Sāheb Dās.—Cuttack : his followers have also some distinct notions, and form a sect called Mula Panthis.

11. Nityānand.

12. Kamāl Nād : these two settled somewhere in the Dekhan, but my informant could not tell me exactly where. There are also some popular, and perhaps local, distinctions of the sect, as Kansa Kabiris, Dāna Kabiris, and Mangrela Kabiris, but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the Kabir Chaura, at Beneras, is pre-eminent in dignity, and it is constantly visited by wander-

ing members of the sect, as well as by those of other kindered heresies: its Mohant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. Balavant Singh, and his successor, Cheit Singh, were great patrons of it, and the latter granted to the Chaura a fixed monthly allowance. Cheit Singh also attempted to form some estimate of the numbers of the sects, and if we may credit the result, they must be very considerable, indeed, as at a grand meeting, or Melā, which he instituted near Beneras, no fewer than 35,000 Kabir Panthis of the Monastic and Mendicant class are said to have been collected. There is no doubt that the Kabir Panthis, both clerical and lay, are very numerous in all the provinces of upper and central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and the enervating operation of an Indian climate so plentifully engender.

KHAKIS.

This division of the Vaishnavas is generally derived, though not immediately, from Rāmānand, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is Kil, the disciple of Krishnadās, whom some accounts make the disciple of Asānand, the disciple of Rāmānand, but the history of the Khāki sect is not well-known, and it seems to be of modern origin, as no notice of it occurs in the Bhakta Mālā, or in any other work that has been consulted: the sectaries, though believed to

be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of Vairāgis : as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The Khākis as the name implies, are distinguished from the other Vaishnavas, by the application of clay and ashes to their dress and persons : those who reside in fixed establishments generally dress like other Vaishnavas, but those who lead a wandering life go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with the mild and decent character of the Vaishnava sects : the Khākis also frequently wear the Jatā, or braided hair, after the fashion of the votaries of Siva, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the Saivas, some of their characteristic practices, blending them with the preferential adoration of Vishnu, as Raghunath or Rāma : the Khākis also worship Sitā, and pay particular veneration to Hanumān.

Many Khākis are established about Furukhābād, but their principal seat on this side of India is at Hanumān Gārḥ, near Ayodhyā, in Oude : the Somādh or spiritual throne of the founder, is said to be at Jaypur : the term Somādh applied to it, however, would seem to indicate their adopting a like practice with the Yogis, that of burying their dead, as the word is more generally used to express a tomb or mausoleum.

MALUK DASIS.

The Maluk Dāsīs form another subdivision of the Rāmānandī Vaishnavas of comparatively uncertain origin and limited importance : they are generally traced from Rāmānand

in this manner : 1. Rāmānand, 2. Asānand, 3. Krishna Dās, 4. Kil, 5. Maḷuk Dās ; making the last, consequently, contemporary with the author of the Bhakta Māla, and placing him in the reign of Akbar, or about 250 years ago.

We had occasion, in the notice taken of Nābhājī, to show that the spiritual genealogy now enumerated could scarcely be correct, for as Rāmānand must have flourished prior to the year 1,400, we have but three generations between him and the date even of Akbar's succession 1555, or a century and a half ; it was then mentioned, however, that according to the Bhakta Māla Krishna Das was not the pupil of Asānand, and consequently the date of succession was not necessarily uninterrupted : we might therefore place Maluk Dās, where there is reason to place Nābhājī, about the end of Akbār's reign, as far as this genealogy, is to be depended upon, but there is reason to question even its accuracy and to bring down Maluk Dās to a comparatively recent period : the uniform belief of his followers is indeed sufficient testimony of this head, and they are invariably agreed in making him contemporary with Aurengzeb.

The modifications of the Vaishnava doctrines introduced by Maluk Das, appear to have been little more than the name of the teacher, and a shorter streak of red upon the forehead : in one respect indeed, there is an important distinction between these and the Rāmānandi ascetics, and the teachers of the Maluk Dasis appear to be of the secular order, Grihasthas, or house-holders, whilst the others are all cœnobites ; the doctrines, however, are essentially the same : Vishnu, as Rama, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects ; their chief authority is the Bhagavat Gitā, and they read some small Sanskrit tracts, containing the praise of Rāma : they have also some Hindi Sakhis, and Vishnu Padas attributed to their founder, as also a work in the same language, entitled the Dāsrajan : the followers of

this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged.

The principal establishment of the Maluk Dasis is at Kara Manikpur, the birth place of the founder, and still occupied by his descendants; the present Mahant is the eighth in descent from him: the series is thus enumerated:—

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|------------------|--------------------------|
| 1. Maluk Dās. | 6. Kunj Behāri. |
| 2. Rāmasanāhi. | 7. Rāmshāhu. |
| 3. Krishnasnāhi. | 8. Seoprasād Dās. |
| 4. Thākur Das. | 9. Gangā Prasād Dās, the |
| 5. Gopāl Dās. | present Mahant. |

The Math at Kara is situated near the river, and comprises the dwellings of the Mahant, and at the time it was visited of fifteen resident Chelās, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to Ramachandra: the Gaddi or pillow of the sect, is here, and the actual pillow originally used by Maluk Dās is said to be still preserved. Besides this establishment, there are six other Maths belonging to this sect, at Allahabad, Benares, Brindavana, Ayodhya, Lucknow, which is modern, having been founded by Gomati Das, under the patronage of Asef-ad-Daula, and Jagannath which last is of great repute as rendered sacred by the death of Maluk Dās.

DADU PANTHIS.

This class is one of the indirect ramifications of the Rāmanandī stock, and is always included amongst the Vaishnava schisms: its founder is said to have been a pupil of one of the Kabir Panthi teachers, and to be the fifth in descent from Rāmanand, according to the following genealogy:—

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|-----------|-------------|
| 1. Kabir. | 4. Vimal. |
| 2. Kamāl. | 5. Buddhām. |
| 3. Jamāl. | 6. Dādu. |

The worship is addressed to Rāma, but it is restricted to the Japa, or repetition of his name, and the Rāma intended is the deity, as negatively described in the Vedānta theology; temples and images are prohibited.

Dādu was a cotton cleaner by profession: he was born at Ahmedabad, but in this twelfth year removed to Sambhur, in Ajmere: he thence travelled to Kalyanpur, and next removed to Naraina, in his thirty-seventh year, a place four *cos* from Sambhur, and twenty from Jaypur. When here, he was admonished, by a voice from heaven, to devote himself to a religious life, and he accordingly retired to Baherana mountain, five *cos* from Naraina, where, after some time, he disappeared, and no traces of him could be found. His followers believed he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of Akbar's reign, or in the beginning of that of Jehangir. The followers of Dādu wear no peculiar frontal mark nor Mālā, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The Dādu Panthis are of three classes, the Viraktas, who are religious characters, who are bare-headed, and have but one garment and one water-pot. The Nagas, who carry arms which they are willing to exercise for hire, and, amongst the Hindu princes they have been considered as good soldiers. The third class is that of the Vistar Dhāris, who follow the occupation of ordinary life. A further subdivision exists in this sect, and the chief branches again form fifty-two divisions, or Thambas, the peculiarities of which have not been ascertained. The Dādu Panthis burn their head at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field or some wilderness, to be devoured by the beasts

and birds of prey, as they say that in a funeral pile insect life is apt to be destroyed.

The Dādu Panthis are said to be very numerous in Mārwar and Ajmir : of the Nāga class alone the Rāja of Jaypur is reported to entertain as soldiers more than ten thousands : the chief place of worship is at Naraina, where the bed of Dādu, and the collection of the texts of the sect are preserved and worshipped : a small building on the hill marks the place of his disappearance—a Melā, or fair, is held annually, from the day of new moon to that of full moon in Phalgun. (Febr-March) at Naraina. The tenets of the sect are contained in several Bhāshā works, in which it is said a vast number of passages from the Kabir writings are inserted, and the general character of which is certainly of a similar nature. The Dadu Panthis maintain a friendly intercourse with the followers of Kabir, and are frequent visitors at the Chaura.

To supply the deficiency alluded to in the note, we reprint from the 6th volume of the journal of the Asiatic Society of Bengal P.P. 484—87, and 750—56, the translation, by Captain G. R. Siddons, of two chapters from one of the Granths or manuals of the Dādupanthis. The translator gives (P. 750) the following particulars respecting his visit to one of their Maths.

“When not interested in the subject, I chanced to visit one of the Dādupanthis institutions at a village near Sambhur, and was particularly struck by the contented and severe countenances of the sectaries. There were a principal and several Professors, which gave the place the appearance of a College. The former occupied a room at the top of the building, and seemed quite absorbed in meditation.—The sect is maintained by the admission to it of proselytes, and marriage is, I believe, forbidden ; as also the growing any hair about the face, which gives to the priests the appearance of old women.

THE CHAPTER ON FAITH.

1. Whatever Rām willeth, that, without the least difficulty, shall be; why, therefore, do ye kill yourselves with grief, when grief can avail you nothing?

2. Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh, then why do any of ye afflict yourselves?

3. Dādu sayeth, Thou, Oh God I art the author of all things which have been made, and from thee will originate all things which are to be made. Thou art the maker, and the cause of all things made. There is none other best than thee.

4. He is my God, who maketh all things perfect. Meditate upon him in whose hands are life and death.

5. He is my God, who created heaven, earth, hell, and the intermediate space; who is the beginning and end of all creation; and who provideth for all.

6. I believe that god made man, and that he maketh everything. He is my friend.

7. Let faith in God characterize all your thoughts, words, and actions. He, who serveth God, places confidence in nothing else.

8. If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of God are few.

9. He who understandeth how to render his calling sinless, shall be happy in that calling, provided he be with God.

10. If he that perfecteth mankind occupy a place in your hearts, you will experience his happiness inwardly. Rām is in everything; Rām is eternal.

11. Oh foolish one! God is not far from you. He is near you. You are ignorant, but he knoweth everything, and is careful in bestowing.

12. Consideration and power belong to God, who is omniscient. Strive to preserve God, and give heed to nothing else.

13. Care can avail nothing ; it devoureth life : for those things shall happen which God shall direct.

14. He who causeth the production of all living things, giveth to their mouths milk, whilst yet in the stomach. They are placed amidst the fires of the belly : nevertheless they remain unscorched.

15. Oh, forget not, my brother, that God's power is always with you. There is a formidable pass within you, and crowds of evil passions flock to it : therefore comprehend God.

16. Commend the qualities which God possesseth. He gave you eyes, speech, head, feet, mouth, ears, and hands. He is the lord of life and of the world.

17. Ye forget God, who was indefatigable in forming everything, and who keepeth every thing in order ; ye destroy his doctrines. Remember God, for he endued your body with life : remember that beloved one, who placed you in the womb, reared and nourished you.

18. Preserve God in your hearts, and put faith into your minds, so that by God's power, your expectations may be realized.

19. He taketh food and employment, and distributeth them. God is near ; he is always with me.

20. In order that he may diffuse happiness, God becometh subservient to all ; and although the knowledge of this is in the hearts of the foolish, yet will they not praise his name.

21. Although the people everywhere stretch out their hands to God ; although his power is so extensive, yet is he sometimes subservient to all.

22. Oh God, thou art as it were exceeding riches ; thy regulations are without compare, thou art the chief of every world, yet remainest invisible.

23. Dādu sayeth, I will become the sacrifice of the God-head; of him who supporteth every thing; of him who is able, in one moment, to rear every description of animal, from a worm even to an elephant.

24. Take such food and raiment as it may please God to provide you with. You require naught besides. *Contentment*

25. Those men who are contented, eat of the morsel which is from God. Oh disciple! why do you wish for other food, which resembles carrion?

26. He that partaketh of but one grain of the love of God, should be released from the sinfulness of all his doubts and actions. Who need cook, or who need grind? Wherever ye cast your eyes, ye may see provisions.

27. Meditate on the nature of your bodies, which resemble earthen vessels; and put every thing away from them, which is not allied to God.

28. Dādu sayeth, I take for my spiritual food, the water and the leaf of Rām. For the world I care not, but God's love is unfathomable.

29. Whatever is the will of God, will assuredly happen; therefore do not destroy yourselves by anxiety, but listen.

30. What hope can those have elsewhere, even if they wandered over the whole earth, who abandon God? Oh foolish one! righteous men who have meditated on this subject, advise you to abandon all things but God, since all other things are affliction.

31. It will be impossible for you to profit anything, if you are not with God, even if you were to wander from country to country; therefore, Oh ignorant, abandon all other things, for they are affliction, and listen to the voice of the holy.

32. Accept with patience the offering of truth, believing it to be true; fix your heart on God, and be humble as though you were dead.

33. He who meditateth on the wisdom which is con-

cealed, eateth his morsel and is without desires. The holy praise his name, who hath no illusion.

34. Have no desires, but accept what circumstances may bring before you ; because whatever God pleaseth to direct, can never be wrong.

35. Have no desires, but eat in faith and with meditation whatever chances to fall in your way. Go not about, tearing from the tree, which is invisible.

36. Have no desires, but take the food which chances to fall in your way, believing it to be correct, because it cometh from God ; as much as if it were a mouthful of atmosphere.

37. All things are exceeding sweet to those who love God ; they would never style them bitter, even if filled with poison ; on the contrary, they would accept them, as if they were ambrosia.

38. Adversity is good, if on account of God ; but it is useless to pain the body. Without God, the comforts of wealth are unprofitable.

39. He that believeth not in the one God, hath an unsettled mind ; he will be in sorrow, though in the possession of riches ; but God is without price.

40. The mind which hath not faith, is fickle and unsettled, because, not being fixed by any certainty, it changeth from one thing to another.

41. What is to be, will be, therefore, long not for grief nor for joy, because by seeking the one, you may find the other. Forget not to praise God.

42. Whatever is to be, will be : therefore neither wish for heaven nor be apprehensive on account of hell. Whatever was ordained, is.

43. Whatever is to be, will be : and that which God hath ordained, can neither be augmented nor decreased. Let your minds understand this.

44. Whatever is to be, will be ; and nothing else can

happen. Accept that which is proper for you to receive, but nothing else.

45. Whatever God ordereth, shall happen, so why do ye vex yourselves? Consider God as supreme over all; he is the sight for you to behold.

46. Dādu sayeth, do unto me, Oh God! as thou thinkest best—I am obedient to thee. My disciples! behold no other God; go nowhere but to him.

47. I am satisfied of this, that your happiness will be in proportion to your devotion. The heart of Dādu worshippeth God night and day.

48. Condemn nothing which the creator hath made. Those are his holy servants who are satisfied with them.

49. We are not creators—the Creator is a distinct being; he can make whatever he desireth, but we can make nothing.

50. Kabir left Benares and went to Mughor in search of God. Rāma met him without concealment, and his object was accomplished.

51. Dādu sayeth, my earnings are God. He is my food and my supporter; by his spiritual sustenance, have all my members been nourished.

52. The five elements of my existence are contented with one food: my mind is intoxicated; hunger leaveth him who worshippeth no other but God.

53. God is my clothing and my dwelling. He is my ruler, my body, and my soul.

54. God ever fostereth his creatures; even as a mother serves her offspring, and keepeth it from harm.

55. Oh God, thou who art the truth, grant me contentment, love, devotion, and faith. Thy servant Dādu prayeth for true patience, and that he may be devoted to thee.

THE CHAPTER ON MEDITATION.

Reverence to thee, who art devoid of illusion, adoration of God, obedience to all saints, salutation to those who are pious. To God the first, and the last.

He that knoweth not delusion is my God.

1. Dādu hath said, in water there exists air, and in air water ; yet are these elements distinct. Meditate, therefore, on the mysterious affinity between God and the soul.

2. Even as ye see your countenance reflected in a mirror, or your shadow in the still water, so behold Rām in your minds, because he is with all.

3. If ye look into a mirror, ye see yourselves as ye are, but he in whose mind there is no mirror cannot distinguish evil from good.

4. As the til plant contains oil, and the flower sweet odour, as butter is in milk, so is God in everything.

5. He that formed the mind, made it as it were a temple for himself to dwell in ; for God liveth in the mind, and none other but God.

6. Oh ! my friend, recognize that being with whom thou art so intimately connected ; think not that God is distant, but believe that like thy own shadow, He is ever near thee.

7. The stalk of the lotus cometh from out of water, and yet the lotus separates itself from the water ! For why ? Because loves the moon better.

8. So let your meditations tend to one object, and believe that he who by nature is void of delusion, though not actually the mind, is in the mind of all.

9. To one that truly meditateth, there are millions, who, outwardly only, observe the forms of religion. The world indeed is filled with the latter, but of the former there are very few.

10. The heart which possesseth contentment wanteth

for nothing, but that which hath it not, knoweth not what happiness meaneth.

11. If ye would be happy, cast off delusion. Delusion is an evil which he knows to be great, but have not fortitude to abandon.

12. Receive that which is perfect into your hearts, to the exclusion of all besides ; abandon all things for the love of God, for this Dadu declares as the true devotion.

13. Cast off pride, and become acquainted with that which is devoid of sin. Attach yourselves to Rām, who is sinless, and suffer the thread of your meditations to be upon him.

14. All have it in their power to take away their own lives, but they cannot release their souls for punishment ; for God alone is able to pardon the soul, though few deserve his mercy.

15. Listen to the admonitions of God, and you will care not for hunger nor for thirst ; neither for heat, nor cold ; ye will be absolved from the imperfections of the flesh.

16. Draw your mind forth, from within, and dedicate it to God ; because if ye subdue the imperfections of your flesh, and you will think only of God.

17. If ye will call upon God, ye will be able to subdue your imperfections and the evil inclinations of your mind will depart from you ; but they will return to you again when ye cease to call upon him.

18. Dādu loved Rāma incessantly ; he partook of his spiritual essence and constantly examined the mirror which was within him.

19. He subdued the imperfections of the flesh, and overcame all evil inclinations ; he crushed every improper desire, wherefore the light of Rām will shine upon him.

20. He that giveth his body to the world and rendereth up his soul to its Creator, shall be equally insensible to the sharpness of death, and the misery which is caused by pain.

21. Sit with humility at the foot of God, and rid yourselves of the impurities of your bodies. Be fearless and let no mortal qualities pervade you.

22. From the impurities of the body there is much to fear, because all sins enter into it ; therefore let your dwelling be with the fearless and conduct yourselves towards the light of God.

23. For there neither sword nor poison have power to destroy, and sin can not enter. Ye will even as God liveth, and the fire of death will be guarded, as it were with water.

24. He that meditateth will naturally be happy, because he is wise and suffereth not the passions to spread over his mind. He loveth but one God.

25. The greatest wisdom is to prevent your minds from being influenced by bad passions, and, in meditating upon the one God. Afford help also to the poor stranger.

26. If ye are humble ye will be unknown, because it is vanity which impelleth us to boast of your own merits, and which causeth us to exult, in being spoken of by others. Meditate on the words of the holy, that the fever of your body may depart from you.

27. For when ye comprehend the words of the holy, ye will be disentangled from all impurities, and be absorbed in God. If ye flatter yourselves, you will never comprehend.

28. When ye have learned the wisdom of the invisible one from the mouth of his priests, ye will be disentangled from all impurities ; turn ye round therefore, and examine yourselves well in the mirror which crowneth the lotus.

29. Meditate on that particular wisdom, which alone is able to increase in you the love and worship of God. Purify your minds, retaining only that which is excellent.

30. Meditate on him by whom all things are made. Pandits and Qāzis are fools : of what avail are the heaps of books which they have compiled.

31. What does it avail to compile a heap of books? Let your minds freely meditate on the spirit of God, that they may be enlightened regarding mystery of his divinity. Wear not away your lives, by studying the Vedas.

32. There is fire in water and water in fire, but the ignorant know it not. He is wise that meditateth on God, the beginning and end of all things.

33. Pleasure cannot exist without pain, and pain is always accompanied with pleasure. Meditate on God, the beginning and end, and remember that hereafter there will be two rewards.

34. In sweet there is bitter, and in bitter there is sweet, although the ignorant know it not. Dādu hath meditated on the qualities of God, the eternal.

35. Oh man! ponder well ere thou proceedest to act. Do nothing untill thou hast thoroughly sifted thy intentions.

36. Reflect that deleberation on the nature of thy inclinations before thou allowest thyself to be guided by them; acquaint thyself throughly with the purity of thy wishes, so that thou mayest become absorbed in God.

37. He that reflecteth first, and afterwards proceedeth to act, is a great man, but he that first acteth, and then considereth is a fool whose countenance is as black as the face of the former is resplendent.

38. He that is guided by deliberation, will never experience sorrow or anxiety: on the contrary he will always be happy.

39. Oh ye who wander in the paths of delusion, turn your minds towards God, who is the beginning and the end of all things; endeavour to gain him, nor hesitate to restore your soul, when required, to that abode from whence it emanated.

RAI DASIS.

Rai Dās was another of Rāmānand's disciples, who founded a sect, confined, however it is said, to those of his own caste,

the Chamārs, or workers in hides and in leather, and amongst the very lowest of the Hindu mixed tribes: this circumstance renders it difficult, if not impossible, to ascertain whether the sect still exists: the founder must once have enjoyed some celebrity, as some of his works included in the *Adi-Grantha* of the Sikhs; he is there named *Rabi Dāsa*, which is Sanskrit form of his name: some of his compositions also form the part of the collection of hymns and prayer used by that sect at *Beneras*: there appears to be but little known of him of any authentic character, and we must be contented with the authority of the *Bhakta Mālā*, where he makes a rather important figure: the legend is as follows:—

One of *Rāmānand's* pupils was a *Brahmachāri*, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shop-keeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when *Rāmānand*, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained; on being informed, he exclaimed, *Ha Chamar*, and the *Brahmachāri* soon afterwards dying was born again as *Rai Dās*, the son of a worker in hides and leather.

The infant *Rai Dās* retained the impression left upon his mind by his old master's anger, and refused to take any nourishment: the parents, in great affliction to *Rāmānand*, who, by order of the Deity, visited the child, and recognising the person at once whispered into his ear the initiating *Mantra*: the effect was instantaneous: the child immediately accepted the breast, and thrived, and grew up a pious votary of *Rāma*.

For some time the profits of his trade maintained *Rai*

Dās, and left him something to divide amongst the devout ; but a season of scarcity supervening reduced him to great distress, when Bhagavan, in the semblance of a Vaishnava, brought him a piece of the Philosopher's stone, and shewing him its virtue made him a present of it. Rai Das paid little regard to the donation, replying to the effect of the following Pada, as since versified by Sur Dās.

Pada. "A great treasure is the name of Hari to his people ; it multiplieth day by day, nor doth expenditure diminish it : it abideth securely in the mansion, and neither by night nor by day can any thief steal it. The Lord is the wealth of Sur Dās, what need hath he of a stone" ?

The miraculous stone was thrown aside, and when, thirteen months afterwards, Vishnu again visited his votary he found no use had been made of it : as this expedient had failed, the deity scattered gold coin in places where Rai Dās could not avoid finding it : the discovery of this treasure filled the poor Currier with alarm, to pacify which Krishna appeared to him in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, Rai Dās erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of Rai Dās was further extended by its attracting a persecution, purposely excited by Vishnu to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world the retired glory of the pious : he therefore inspired the Brahmans to complain thus to the king.

Sloka (Sanskrit stanza). "Where things profane are revered, where sacred things are profanely administered, there three calamities will be felt, famine, death, and fear.

A Chamār, oh king, ministers to the Salgrām, and poisons the town with his Prosād ; men and women, every one will

become an outcast ; banish him to preserve the honour of your people.

The king accordingly sent for the Culprit, and ordered him to resign the sacred stone. Rai Dās expressed his readiness to do so, and only requested the Rājā's presence at his delivery of it to the Brahmans, as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The Rājā assenting, the Sālgrām was brought, and placed on a cushion in the assembly. The Brahmans were desired to remove it, but attempted to take it away in vain : they repeated hymns and charms, and read the Vedas, but the stone was immoveable. Rai Dās then addressed it with this Pada :—

Pada. "Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal : behold me at thy feet : in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deceits of sense, of passion, and illusion ; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the world deems virtue. Accept, oh God, the devotions of thy slave Rai Dās, and be thou glorified as the Purifier of the sinful".

The saint had scarcely finished, when the Sālgrām and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of Rai Das was Jhālī, the Rānī of Chitore : her adopting a Chamār, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to Rai Dās to request his counsel and aid. He repaired to her, and desired her to invite the Brahmans to a solemn feast : they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans there appeared a Rai Das. This miraculous multiplication

of himself had the desired effect, and from being his enemies and revilers they became his disciples.

Such are the legends of the Bhata Mālā, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute out-caste in Hindu estimation, as a teacher and a saint, is not without interest and instruction.

SENA PANTHIS.

Senā, the barber, was the third of Rāmānand's disciples, who established a separate schism ; the name of which, and of its founder, is possibly all that now remains of it. Senā and his descendants were, for sometime, however, the family-Gurus of the Rajas of Bandhogarb, and thence enjoyed considerable authority and reputation : the origin of this connexion is the subject of a ludicrous legend in the Bakta Mālā.

Senā, the barber of the Raja of Bandhogarb, was a devout worshipper of Vishnu, and constant frequenter of the meetings of the pious ; on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsorial capacity, and Vishnu, who noticed the circumstance, and knew the cause, was alarmed for his votary's personal integrity. The God, therefore, charitably assumed the figure of Senā, and equipping himself suitably, waited on the Raja, and performed the functions of the barber, much to the Raja's satisfaction, and without detection, although the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered out his excuses ; his astonishment and the Raja's were alike, but the discernment of the latter was more acute, for he immediately comprehended the whole business,

fell at his barbar's feet, and elected his spiritual guide an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADAYIS, OR VALLABHACHARIS.

The sects, of Vaishnāvas we have hitherto noticed, are chiefly confined to professed ascetics, and to a few families originally from the south and west of India, or, as in the case of the Rāmāvats and Kabir Panthis, to such amongst the mass of society, as are of a bold and curious spirit; but the opulent and the luxurious amongst the men, and by far the greater portion of the women, attach themselves to the worship of Krishna and his mistress Rādhā, either singly, or conjointly as in the case of Vishnu and Lakshmi, amongst the Ramanujas, and Sitā and Rāma, amongst the Rāmāvats. There is, however, another form which is perhaps more popular still, although much interwoven with the others. This is the Bāla Gopal, the infant Krishna, the worship of whom is very widely diffused amongst all ranks of Indian society, and which originated with the founder of the Rudra Sampradāyi sect Ballava Acharya; it is perhaps better known however, from the title of its teachers, as the religion of Gokulastha Gosāins.

The original teacher of the philosophical tenets of this sect is said to have been Vishnu Swami, a commentator on the texts of the Vedas, who, however, admitted disciples from the Brahmanical cast only, and considered the state of the Sannyāsi, or ascetic, as essential to the communication of his doctrines. He was succeeded by Jnāna Deva, who was followed by Nāma Deva and Trilochana, and they, although, whether immediately or not does not appear, by Ballava Swami, the son of Lakshmana Bhatt, a Talinga Brahman: this Sannyasi taught early in the sixteenth century: he resided originally at Gokul, a village on the left bank of the Jamnā,

about three cos to the east of Mathurā : after remaining here sometime, he travelled through India as a pilgrim, and amongst other places he visited according to the Bhakta, Mālā, the court of Krishna Deva, king of Vijayanagar, apparently the same as Krishna Rāyalu, who reigned about the year 1520, where he overcame the Smārta Brahmans in a controversy, and was elected by the Vaishnāvas as their cheif, with the title of Achārja ; hence he travelled to Ujayin, and took up his abode under a Pipal tree, on the banks of the Sipra, said to be still in existence, and designated as his Baithak, or station. Besides this, we find traces of him in other places. There is a Baithak of his amongst the Ghāts of Muthrā, and about two miles from the fort of Channar is a place called his well, Achārj Kuan, comprising a temple and Math, in the courtyard of which is the well in question, the saint is said to have resided here sometime. After this peregrination Vallabha returned to Brindāvan, where, as a reward for his fatigues and his faith, he was honoured by a visit from Krishna in person, who enjoined him to introduce the worship of Bālagopāl, or Gopāl Lāl, and founded the faith which at present exists in so flourishing a condition. Vallaha is supposed to have closed his career in a miracle : he had finally settled at Jethān Ber, at Benēras, near which a Māth still subsists, but at length, having accomplished his mission, he is said to have entered the Ganges at Hanumān Ghāt, when stooping into the water, he disappeared : a brilliant flame arose from the spot, and, in the presence of host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of Krishna as one with Vishnu and the universe dates evidently from the Mahābhārat, and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the Bhagavat, but neither of these works discriminates him from Vishnu, nor do they recommend his infantine or adolescent state to

particular veneration. At the same time some hints may have been derived from them for the institution of this division of the Hindu faith. In claiming, however, supremacy for Krishna, the Brahma Vaibhartta Purāna is most decided, and this work places Krishna in a heaven, and society exclusively his own, and derives from him all the objects of existence.

According to this authority, the residence of Krishna is denominated Golak; it is far above the three worlds, and has, at five hundred millions of *yojanas* below it, the separate Lokas of Vishnu and Siva, Vaikuntha and Kailās. This region is indestructible, whilst all else is subject to annihilation, and in the centre of it abides Krishna, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adored with celestial gems, and holding a flute. He is exempt from Māyā, or delusion, and all qualities, eternal, alone, and the Paramatmā, or supreme soul of the world.

Krishna being alone in the Golaka, and meditating on the waste of creation, gave origin to a being of a female form endowed with the three Gunas, and thence the primary agent in creation. This was Prakriti, or Māyā, and the system so far corresponds with that of the other Vaishnavas, and of the Purānas generally speaking. They having adopted, in fact, the Sāṅkhya system, interweaving with it their peculiar sectarian notions.

Crude matter, and the five elements, are also made to issue from Krishna, and then all the divine beings. Nārāyana, or Vishnu, proceeds from his right side, Mahādeva from his left, Brahmā from his hand, Dharma from his breath, Saraswati from his mouth, Laksmi from his mind, Durgā from his understanding, Rādhā from his left side. Three hundred millions of Gopis, or female companions of Rādhā, exude from the pores of her skin, and a like number of Gopas, or companions of Krishna, from the pores of his skin :

the very cows and their calves, properly the tenants of Goloka, but destined to inhabit the Groves of Brindāvan, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the Purāna therefore affords only indirect authority in the marvels it narrates of his infancy for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his Līlā, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of Vaishnavas, and all his principal shrines are to them equally objects of pilgrimage. As the elements and the chief agents of creation are thus said to proceed from the person of Krishna, it may be inferred that the followers of this creed adopt the principles of the Vedānta philosophy, and consider the material world as one in substance, although in an illusory manner, with the supreme. Life is also identified with spirit, according to the authority of a popular work. None of the philosophical writings of the chief teachers of this system have been met with.

Amongst other articles of the new creed, Vallabha introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The Gosāins, or teachers, are almost always family men, as was the founder Vallabha; for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The Gosāins are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited in-

fluence : part of the connexion between the Guru and teacher being the three-fold Samarpan, or consignment of Tan, Man, and Dhan, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the Gosāins themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade with the benefits of devotion : as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers ; their temples and houses have images of Gopāl, of Krishna and Rādhā, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold : the image of Krishna represents a chubby boy, of the dark hue of which Vishnu is always represented : it is richly decorated and sedulously attended ; receiving eight times a day the homage of the votaries. These occasions take place at fixed periods and for certain purposes ; and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible. The eight daily ceremonies are the following :—

1. Mōngala ; the morning levee, the image being washed and dressed is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat about half an hour after sun-rise ; slight refreshments are then presented to it, with betel and Pān ; lamps are generally kept burning during this ceremony.

2. Sringāra ; the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court ; this takes place about an hour

and a half after the preceding, or when four Gharis of the day have elapsed.

3. Gwāla ; the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd ; this ceremony is held about forty-eight minutes after the last, or when six Ghāris have passed.

4. Rāja Bhoja ; held at mid-way, when Krishna is supposed to come in from the pastures, and dine : all sorts of delicacies are placed before the image, and both those and other articles of food dressed by the ministers of the temple are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. Utthāpan ; the calling up ; the summoning of the God from his siesta : This takes place at six Gharis, or between two and three hours before sunset.

6. Bhoga ; the afternoon meal, about half an hour after the preceding.

7. Sandhyā ; about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. Sayan ; retiring to repose ; the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betal-box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning.

Upon all these occasions the ceremony is much the same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries, and the repetition, chiefly by the former, of Sanskrit stanzas in praise of Krishna, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion for general use, nor any prescribed form of public adoration.

Besides the diurnal ceremonials described, there are

several annual festivals of great repute observed throughout India; of these, in Bengal and Orissa, the Rathyatrā, or procession of Jagannāth in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal established in the provinces: the most popular festival at Benares, and generally to the westward, is the Janamāshtami, the nativity of Krishna, on the eighth day of Bhādra (August).

Another is the Rās Yātrā, or annual commemoration of the dance of the frolicsome deity with the sixteen Gopis. This last is a very popular festival, and not an uninteresting one: vast crowds, clad in their best attire, collecting in some open place in the vicinity of the town, and celebrating the event with music, singing, and dramatic representations of Krishna's sports: all the public singers and dancers lend their services on this occasion, and trust for a remuneration to the gratuities of the spectators: at Benares the Rās Yātra is celebrated at the village of Sivapur, and the chief dancers and musicians, ranging themselves under the banners of the most celebrated of the profession, go out in formal procession tents, huts, and booths are erected, swings and roundabouts from a favourite amusement of the crowd, and sweet meats and fruits are displayed in tempting profusion: the whole has the character of a crowded fair in Europe, and presents, in an immense concourse of people, an endless variety of rich costume, and an infinite diversity, picturesque accompaniment, a most lively and splendid scene. The same festival is held from the tenth day of the light half of Kuār (Sept.-Oct.) to the day of the full moon at Brindāvan, where a stone platform, or stage, has been built for the exhibition of the mimic dance in a square near the river side. Besides their public demonstrations of respect, pictures and images of Gopāla are kept in the houses of the members of the sect, who, before they sit down to any of their meals, take care to offer a portion to the idol. Those of the disciples who have

performed the triple Samarpana eat only from the hands of each other: and the wife or child that has not exhibited the same mark of devotion to the Guru can neither cook for such a disciple nor eat in his society.

The mark on the forehead consists of two red perpendicular lines meeting in a semicircle at the root of the nose, and having a round spot of red between them. The Bhaktas have the same marks as the Sri Vaishnavas on the breasts and arms, and some also make the central spot on the forehead with a black earth, Syāmabandī, or any black metallic substance: the necklace and rosary are made of the stalk of the Tulasi. The salutations amongst them are Srikrishna and Jaya Gopal.

The great authority of the sect is the Bhāgavat, as explained in the Subodhini, or commentary of Vallabhāchārya: he is the author also of a Bhāshya on part of Vyasa's Sutras, and of other Sanskrit works, as the Siddhānta Rahasya, Bhāgavata Līlā Rashasya, and Ekānta Rahasya; these, however, are only for the learned, and are now very rare. Amongst the votaries in general, various works upon the history of Krishna are current, but the most popular are the Vishnu Padas, stanzas in Bhāshā, in praise of Vishnu, attributed to Vallabha himself; the Braj Vilas, a Shākhā poem of some length, descriptive of Krishna's life, during his residence at Brindāvan, by Brajvāsī Das; the Ashta Chap, an account of Vallabha's eight chief disciples, and the Vārttā, or Bārttā, a collection in Hindustāni of marvellous and insipid anecdotes of Vallabha and his primitive followers, amounting to the number of eighty four, and including persons of both sexes, and every class of Hindus. The Bhakta Mālā also contains a variety of legends regarding the different teachers of this sect, but it is less a text book with this sect than any other class of Vaishnavas, as the Vārttā occupies its place amongst the worshippers of Gopāl. The following are specimens of this work, and by no means the most unfavourable.

Dāmodar Das, of Kanoj, was a disciple of Sri Achārya (Vallabhacharya). Like the rest of the members of this sect, he had an image of Krishna in his house. One day it was exceedingly hot, and when night came, Sri Thākur Ji (image) woke the maid servant, and desired her to open doors of his chamber, as it was very warm. She obeyed, and taking a Pānkha, fanned him—Early in the morning, Dāmodar Das observed the doors of the chamber open, and enquired how this was happened: the girl mentioned the circumstance, but her master was much vexed that she had done this, and that Sri Thākur Ji had not called him to do it. Sri Takur Ji knowing his thoughts said: "I told her to open the doors, why are you displeased with her? you shut me up here in a close room, and go to sleep yourself on an open and cool terrace." Then Dāmodar Dās made a vow, and said: "I will not taste consecrated food until I have built a new temple," but his wife advised him, and urged: this is not a business of five or six days, why go without the consecrated food so long? Then he said: I will not partake of the consecrated sweet-meats. I will only eat the fruits. And so he did, and the temple was completed, and Sri Thākur Ji was enshrined in it, and Dāmodar Dās distributed food to the Vaishnāvas, and they partook thereof.

Sri Thakur Ji had a faithful worshipper in a Mahratta lady, whom, with the frolicsomeness of boyhood, he delighted to tease. One day, a woman selling vegetables having passed without the Bāi noticing her, Sri Thākur Ji said to her, "will you not buy any vegetables for me to-day?" She replied: whenever any one selling them comes this way, I will buy some; to which he answered; one has just now passed. The Bāi replied: no matter, if one has gone by, another will presently be here. But this did not satisfy the little deity, who leaping from his pedestal ran after the woman, brought her back, and, after haggling for the price with her himself, made his protectress purchase what he selected.

As Rānāvyās and Jagannath, two of Vallabhacharyā's disciples were bathing, a woman of the Rajput caste came down to the river to burn herself with her husband; on which Jagannath said to his companion: what is the fashion of a woman becoming a Sāti? Rānāvyās shook his head and said: the fruitless union of beauty with a dead body. The Rajputāni observing Rānāvyās shake his head, her purpose at that moment was changed, and she did not become a Sati, on which her kindred were much pleased. Some time afterwards, meeting with the two disciples, the Rajputani told them of the effect of their former interview, and begged to know what had passed between them. Rānāvyās being satisfied that the compassion of Sri Achārya was extended to her, repeated what he had said to Jagannāth and his regret that her charms should not be devoted to the service of Sri Thākūr Ji, rather than be thrown away upon on a dead body. The Rājputani enquired how the service of Thākūr Ji was to be performed, on which Rānāvyās, after making her bathe, communicated to her the initiating prayer, and she thence forth performed the menial service of the deity, washing his garments, bringing him water, and discharging other similar duties in the dwelling of Rānāvyās with entire and fervent devotion, on which account she obtained the esteem of Sri Acharj, and the favour of the deity.

Rām Dās was married in his youth, but adopting ascetic principles, he refused to take his wife home: at last his father-in-law left his daughter in her husband's dwelling, but Rām Dās would have nothing to say to her, and set off on a pilgrimage to Dwārakā: his wife followed him, but he threw stones at her, and she was compelled to remain at a distance from him. At noon he halted and bathed the god, and prepared his food, and presented it, and then took the Prasād and put it in a vessel, and fed upon what remained, but it was to no purpose, and he was still hungry. Thus passed two or three days, when Ranachora appeared to him

in a dream, and asked him why he thus ill-treated his wife. He said, he was Virakta (a cœnobite), and what did he want with a wife. Then Ranachor asked him, why he had married, and assured him that such an unsocial spirit was not agreeable to Sri Acharya, and desired him to take his wife unto him ; for Ranachor could not bear the distress of the poor woman, as he has a gentle heart, and his nature has been imparted to the Achārya and his disciples. When morning came, Rām Dās called to his wife, and suffered her to accompany him, by which she was made happy. When the time for preparing their food arrived, Rām Dās prepared it himself, and after presenting the portion to the image, gave a part of it to his wife. After a few days Ranachor again appeared, and asked him, why he did not allow his wife to cook, to which Rām Dās replied, that she had not received the initiating name from Sri Achārya, and was, therefore, unfit to prepare his food. Ranachor, therefore, directed him to communicate the Nām (the name) to his wife, and after returning to the Acharya, get him to repeat it. Accordingly Rām Dās initiated his wife, and this being confirmed by the Achārya, she also became his disciple, and, with her husband, assiduously worshipped Sri Thākur Ji.

Vallabha was succeeded by his son Vitala Nāth, known amongst the sect by the appellation of Sri Gopāl Ji, Vallabha's designation being Sri Achārya Ji. Vitala Nath, again, had seven sons, Giridharī Rai, Gobind Rai, Bāla Krishna, Gokul Nath, Raghu Nath, Yadu Nath, and Ghanasyāma; these were all teachers, and their followers, although in all essential points the same, form as many different communities. Those of Gokul Nath, indeed, are peculiarly separate from the rest, looking upon their own Gosāins as the only legitimate teachers of the faith, and withholding all sort of reverence from the persons and Maths of the successors of his brethren : an exclusive preference that does not prevail

amongst the other divisions of the faith, who do homage to all the descendants of all Vitala Nath's sons.

The worshippers of this sect are very numerous and opulent, the merchants and bankars, especially those from Guzarat and Mālwa, belonging to it: their temples and establishments are numerous all over India, but particularly at Mathurā and Brindāvan, the latter of which alone is said to contain many hundreds, amongst which are three of great opulence. In Benaras are two temples of great repute and wealth, one sacred to Lālji, and the other to Purushottamaji. Jagannāth and Dwārkā are also particularly venerated by this sect, but the most celebrated of all the Gosāin establishments is at Sri Nāth Dwār, in Ajmir. The image at this shrine is said to have transported itself thither from Mathurā, when Aurengzeb ordered the temple it was there placed in to be destroyed. The présent shrine is modern, but richly endowed, and the high priest, a descendant of Gokul Nath, a man of great wealth and importance. It is a matter of obligation with the members of this sect to visit Sri Nāth Dwār at least once in their lives; they receive there a certificate to that effect, issued by the head Gosāin, and, in return, contribute according to their means to the enriching of the establishment: it is not an uncurious feature in the notions of this sect, that the veneration paid to their Gosāins is paid solely to their descent, and unconnected with any idea of their sanctity or learning; they are not unfrequently destitute of all pretensions to individual respectability, but they not the less enjoy the homage of their followers; the present chief, at Sri Nāth Dwār, is said not to understand the certificate he signs.

MIRA BAIS.

These may be considered as forming a subdivision of the preceding, rather than a distinct sect, although, in the adoption of a new leader, and the worship of Krishna, under a

peculiar form, they differ essentially from the followers of Vallabha: at the same time it is chiefly amongst those sectarians, that Mirā Bai and her deity, Rānāchor, are held in high veneration, and except in the west of India, it does not appear that has many immediate and exclusive adherents.

Mirā Bāi is the heroine of a prolix legend in the Bhakta Māla, which is a proof at least of her popularity; as the author of the sacred poems addressed to the deity, as Vishnu, she also enjoys a classical celebrity, and some of her odes are to be found in the collections which constitute the ritual of the deistical sects, especially, those of Nānak and Kabir: according to the authority cited, she flourished in the time of Akbar, who was induced by her reputation to pay her a visit, accompanied by the famous musician Tāna Sen, and it is said, that they both acknowledged the justice of her claim to celebrity.

Mirā was the daughter of a petty Rāja, the sovereign of a place called Mertā, she was married to the Rānā of Udaypur, but soon after being taken home by him quarrelled with her mother-in-law, a worshipper of Devi, respecting compliance with the family adoration of that goddess, and was, in consequence of her persevering refusal to desert the worship of Krishna, expelled the Rānā's bed and palace: she appears to have been treated, however, with consideration, and to have been allowed an independent establishment, owing, probably, rather to the respect paid to her abilities, than a notion of her personal sanctity, although the latter was attested, if we may believe our guide, by her drinking unhesitatingly a draught of poison presented to her by her husband, and without its having the power to do her harm. In her uncontrolled station she adopted the worship of Rānāchor, a form of the youthful Krishna; she became the patroness of the vagrant Vaishnāvas, and visited in pilgrimage Brindāvana and Dwārakā; whilst at the latter some persecution of the Vaishnavas at Udaypur appears to have

been instituted, and Brahmans were sent to bring her home from Dwārakā : previously to departing, she visited the temple of her tutelary deity, to take leave of him, when, on the completion of her adorations, the image opened, and Mirā leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle it is said, that the image of Mirā Bāi is worshipped at Udaypur in conjunction with that of Rānāchor. The Padas that induced this marvel, and which are current as the compositions of Mirā Bāi, are the two following :—

Pada 1.—Oh, Sovereign Rānāchor, give me to make Dwāraka my abode : with thy shell, discus, mace, and lotus dispel the fear of Yama : eternal rest is visiting thy sacred shrines ; supreme delight is the clash of thy shell and cymbals : I have abandoned my love, my possessions, my principality, my husband. Mira, thy servant, comes to thee for refuge, Oh, take her wholly to thee.

Pada 2.—If thou knowest me free from stain, so accept me : save thee, there is none other that will show me compassion : do thou, then, have mercy upon me : let not weariness, hunger, anxiety, and restlessness consume this frame with momentary decay. Lord of Mirā, Girdhara her beloved, accept her, and never let her be separated from thee.

BRAHMA SAMPRADYIS, OR MADHWACHARIS.

This division of the Vaishnavas is altogether unknown in Gangetic Hindustan. A few individuals belonging to it, who are natives of southern India, may be occasionally encountered, but they are not sufficiently numerous to form a distinct community, nor have they any temple or teachers of their own. It is in the peninsula, that the sect is most extensively to be found, and it is not comprised, therefore, in the scope of this sketch : as, however, it is acknowledged to be one of the four great Sampradāyis, or religious systems,

such brief notices of it as have been collected will not be wholly out of place.

The institution of this sect is posterior to that of the Sri Vaishnavas, or Rāmānujas : the founder was Madhwāchārya, a Brahman, the son of Madhige Bhatta, who was born in the Saka year 1121 (A. D. 1199) in Tuluva : according to the legendary belief of his followers, he was an incarnation of Vāyu, or the god of air, who took upon him the human form by desire of Nārāyana, and who had been previously incarnate as Hanumān and Bhima, in preceding ages. He was educated in the convent established at Anntesvar, and in his ninth year was initiated into the order of Anachorets by Achyuta Pracha, a descendant of Sanak, son of Brahmā. At that early age also he composed his Bhāshya, or commentary on the Gītā, which he carried to Badarikāsrama, in the Himalaya, to present to Vedavyāsa, by whom he was received with great respect, and presented with three Sālagrams, which he brought back and established as objects of worship in the Maths of Udipi, Madhyatala, and Subrahmanya—he also erected and consecrated at Udipi the image of Krishna, that was originally made by Arjuna, of which he became miraculously possessed.

A vessel from Dwāraka, trading along the Malabar Coast, had taken on board, either accidentally or as ballast a quantity of Gopichandana, or the sacred clay, from that city, in which the image was immersed : the vessel was wrecked off the Coast of Tuluva, but Madhwa receiving divine intimation of the existence of the image had it sought for, and recovered from the place where it had sunk, and established it as the principal object of his devotion at Udipi, which has since continued to be the head-quarters of the sect. He resided here for some time himself, and composed, it is said, thirty-seven works. After some time he went upon a controversial tour, in which he triumphed over various teachers, and amongst others, it is said, over Sankara

Achārya—he finally, in his 79th year, departed to Badarikā-srama, and there continues to reside with Vyāsa, the compiler of the Vedas and Puranas.

Before his relinquishing charge of the shrine he had established, Madhwachārya had very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple, or that of Krishna, at Udipi : in these were placed images of different forms of Vishnu, and the superintendence of them was entrusted to the brother of the founder, and eight Sannyasis, who were Brahmans, from the banks of the Godāvari. These establishments still exist, and, agreeably to the code of the founder, each Sannyasi, in turn, officiates as superior of the chief station at Udipi for two years, or two years and a half. The whole expense of the establishment devolves upon the superior for the time being, and, as it is the object of each to outvie his predecessor, the charges are much heavier than the receipts of the institution, and, in order to provide for them, the Sannyāsis employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate.

The eight Maths are all in Tuluva, below the Ghāts, but, at the same time, Madhwachārya authorised the foundation of others above the Ghāts under Padmanābha Tirtha, to whom he gave images of Rāma, and the Vyāsa Salgram, with instructions to disseminate his doctrines, and collect money for the use of the shrine at Udipi : there are four establishments under the descendants of this teacher above the Ghats, and the superiors visit Udipi from time to time, but never officiate there as pontiffs.

The superiors, or Gurus, of the Madhwa sect, are Brahmans and Sannyāsis, or profess cœnobitic observances ; the disciples, who are domesticated in the several Maths, profess

also perpetual celibacy. The lay votaries of these teachers are members of every class of society, except the lowest, and each Guru has a number of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahman of any sect.

The ascetic professors of Madhwāchārya's school adopt the external appearance of Dandis, laying aside the Brahmanical cord, carrying a staff and a water-pot, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay; they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks, common to them and the lay votaries of the order, are the impress of the symbols of Vishnu upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with Gopichandan, and joined at the root of the nose like that of the Sri Vaishnavas; but instead of a red line down the centre, the Madhwacharis make a straight black line with the charcoal from incense offered to Nārāyana, terminating in a round mark made with turmeric.

The essential dogma of this sect, like that of the Vaishnavas in general, is the identification of Vishnu with the Supreme Spirit, as the pre-existent cause of the universe, from whose substance the world was made. This primeval Vishnu they also affirmed to be endowed with real attributes most excellent, although indefinable and independent. As there is one independent, however, there is also one independent, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Rāmanuja as well as Sankara, or those who maintain the qualified or absolute unity of the deity. The creed of the Mādhwas is Dwaita, or duality. It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the

duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the Jivātmā from the Paramātmā, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependent upon the Supreme, and indissolutely connected with but not the same with him. An important consequence of this doctrine is the denial of Moksha, in its more generally received sense, or that of absorption into the universal spirit and loss of independent existence after death. The Yoga of the Saivas, and Sāyujyam of the Vaishnavas, they hold to be impracticable.

The Supreme Being resides in Vaikuntha, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of Lakshmi, or glory, Bhumi, the earth, and Nilā, understood to mean Devi, or Durga, or personified matter. In his primary form no known qualities can be predicated of him, but when he pleases to associate with Māyā, which is properly his desire or wish, the three attributes of purity, passion, or ignorance, or the Sattwa, Rajas, and Tamas Gunas, are manifested, as Vishnu, Brahma and Siva, for the creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adopted to the apprehensions of ordinary intellect, has been converted into the legend known to the followers of Kabir, of the Supreme begetting the Hindu traid by Māyā, and her subsequent union with her sons. Other legends are current amongst the Madwas, founded on this view of the creation, in which Brahmā and Siva and other divinities, are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of

the Vaishnava Puranas, of the birth of Brahmā from the lotus, of the navel of Vishnu, and of Rudra from the tears shed by Brahmā on being unable to comprehend the mystery of creation.

The modes in which devotion to Vishnu is to be expressed are declared to be three, Ankara, Nāmakaraṇa, and Bhājana, or marking the body with his symbols, giving his names to children, and other objects of interest, and the practice of virtue in word, act, and thought. Truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the second; and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the Mādhvas.

The usual rites of worship, as practiced by the Vaishnavas of this sect, are observed, and the same festivals. In the Pujā, however, there is one peculiarity which merits notice as indicative of a friendly leaning towards the Saiva sects: the images of Siva, Durgā, and Ganesh are placed on the same shrine with the form of Vishnu, and partake in the adoration offered to this idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of Vishnu. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as that is unattainable.

Those who have acquired the regard of Vishnu are thereby exempted from future birth, and enjoy felicity, Vaikuntha under four conditions, Sārupya, similarity of form, Sālokya, visible presence, Sānnidhya, proximity, and Sārsathi, equal power.

Besides the writings of the founder, the following works are considered as forming the Sāstra, or scriptural authority, of this sect. The four Vedas, the Mahābhārat, the Pāncharātra, and the genuine or original Rāmāyana.

It seems not improbable, that the founder of the Mādhva

sect was originally a Saiva priest, and although he became a convert to the Vaishnava faith, he encouraged an attempt to form a kind of compromise or alliance between the Saivas and Vaishnavas. Madhwa was first initiated into the faith of Siva at Ananteswar, the shrine of a Linga, and one of his names Ananda Tirtha, indicates his belonging to the class of Dāsname Gosāins, who were instituted by Sankarāchārya; one of his first acts was to establish a Sālgram, a type of Vishnu, at the shrine of Subrahmanya the warrior son of Siva, and, as observed above, the images of Siva are allowed to partake, in the Madhwa temples, of the worship offered to Vishnu. The votaries of the Madhwa Gurus, and of the Sankarāchāri Gosāins, offer the Namaskār, or reverential obeisance, to their teachers mutually, and the Sringeri Mahant visits Udipi, to perform his adorations at the shrine of Krishna. It is evident, therefore, that there is an affinity between these orders, which does not exist between the Saivas and Vaishnavas generally, who are regarded by the Mādhwas, even without excepting the Rāmānuyas, as Pāshandis, or heretics, whether they profess the adoration of Vishnu or of Siva.

SANKADI SAMPRADAYIS OR NIMAVATS.

This division of the Vaishnava faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarial mark.

Nimbāditya is said to have been a Vaishnava ascetic, originally named Bhāskara Achārya, and to have been, in fact, an incarnation of the sun for the suppression of the heretical doctrines then prevalent: he lived near Brindāvan, where he was visited by a Dandi, or, according to other accounts, by a Jaina ascetic, or Jati, whom he engaged in controversial discussion till sunset: he then offered his visitant some re-

freshment, which the practice of either mendicant renders unlawful after dark, and which the guest was, therefore, compelled to decline: to remove the difficulty, the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring Nimb tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named Nimbārka, or Nimbāditya, or the Nimbtree sun.

The Nimāvats are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or Gopichandan: they use the necklace and rosary of the stem of the Tulasi: the objects of their worship are Krishna and Rādhā conjointly: their chief authority is the Bhāgavat, and there is said to be a Bhāshya on the Vedas by the Nimbārka: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at Mathurā in the time of Aurengzeb.

The Nimāvats are scattered throughout the whole of upper India. They are met with of the two classes, cœnobitical and secular, or Viraktas and Grihastas, distinctions introduced by the two pupils of Nimbākra, Keshab Bhatt, and Hari Vyās: the latter is considered as the founder of the family which occupies the pillow of Nimbārka at a place called Dhruba Kshetra, upon the Jamna, close to the Muthurā: the Mahant, however, claims to be a lineal descendant from Nimbārka himself, and asserts the existence of the present establishment for a past period of 1400 years: the antiquity is probably exaggerated: the Nimāvats are very numerous about Mathura, and they are also the most numerous of the Vaishnava sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

VAISHNAVAS OF BENGAL.

The far greater number of the worshippers of Vishnu, or more properly of Krishna, in Bengal, forming, it has been

estimated, one fifth of the population of the province, derive their peculiarities from some Vaishnāva Brahmans of Nadiyā and Sāntipur, who, flourished about the end of the fifteenth century. The two leading men in the innovation then instituted were Adwaitānand and Nityānand, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up Chaitanya as the founder and object of a new form of Vaishnava worship.

The history of Chaitanya has been repeatedly written, but the work most esteemed by his followers is the Chaitanya Charitra of Brindāvan Dās, which was compiled from preceding works by Murari Gupta and Dāmodara, who were the immediate disciples of Chaitanya, and who wrote an account, the first of his life as a Grihastha, or the *Adi Lilā*, and the second of his proceedings as a pilgrim and ascetic, or the *Madhya* and *Anta Lilā*. An abridgement of the composition of Brindavan Das, under the title of Chaitanya Charitāmrita, was made by Krishna Das about 1590: although described by the author as an abridgement, it is a most voluminous work, comprising, besides anecdotes of Chaitanya and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengalee; but it is interspersed most thickly with the Sanskrit texts on which the faith is founded, and which are taken from the *Brahma Sanhitā*, the *Vishnu Purāna*, the *Bhāgavat Gitā*, and, above all, the *Sri Bhāgavat*, the work that appears about this period to have given a new aspect to the Hindu faith throughout the whole Hindustan. The accounts we have to offer of Chaitanya and his schism are taken from the Chaitanya Charitāmrita.

Chaitanya was the son of a Brāhman settled at Nadiyā, but originally from Srihatta, or Silhet. His father was named Jagannāth Misra, and his mother Sachi; he was conceived in the end of Māgha 1484, but not born till Phalgun 1485.

being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a super-human event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance into the world; Chaitanya was, in fact, an incarnation of Krishna, or Bhagavān, who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view, he was at the same time, incarnate in the two greater teachers of the sect as principal Anas, or portions of himself, animating the form of Adwaitānand, whilst Nityānand was a personal manifestation of the same divinity, as he had appeared formerly in the shape of Balarāma: the female incarnation was not assumed on this occasion, being in fact, comprised in the male, for Rādhā, as the Purna-Sakti, or comprehensive energy, and Krishna, as the Purna-Saktimān, or possessor of that energy, were both united in the nature of the Nadiyā saint. The father of Chaitanya, died in his son's childhood, and his elder brother, Visvarupa, had previously assumed the character of an ascetic: to take care of his mother, therefore, Chaitanya refrained from following his inclinations, and continued in the order of the Grihastha, or householder, till the age of twenty-four, during which time he is said to have married the daughter of Vallabhāchārya. At twenty-four, he shook off the obligations of society, and becoming a Vairāgi spent the next six years in a course of peregrinations between Mathurā and Jagannāth, teaching his doctrines, acquiring followers, and extending the worship of Krishna. At the end of this period, having nominated Adwitāchārya and Nityānand to preside over the Vaishnavas of Bengal, and Rupa and Sanātana over those of Mathurā, Chaitanya settled at Nilāchal, or Cuttack, where he remained twelve years, engaging deeply in the worship of Jagannath, to whose festival he seems at least, to have communicated great energy and repute. The rest of his time was spent in tuition and controversy, and in

receiving the visits of his disciples, who came annually, particularly Bengalis, under Adwaita and Nityānand to Nilāchala in the performance of acts of self-denial, and in intent meditation on Krishna : by these latter means he seems to have fallen ultimately into a state of imbecility approaching to insanity, which engendered perpetually beautiful visions of Krishna and Rādhā, and the Gopis : in one of these, fancying the sea to be the Jamna, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstasy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves : he was brought to shore in a fisherman's net, and recovered by his two resident disciples, Svarupa and Rāmānand ; the story is rendered not improbable by the uncertain close of Chaitanya's career : he disappeared ; how, is not known : of course his disciples support he returned to Vaikuntha, but we may be allowed to conjecture the means he took to travel thither by the tale of his marine excursion, as it is gravely narrated by Krishna Das : his disappearance dates about A. D. 1527.

Of Adwaitānand and Nityānand no marvels, beyond their divine pervasion, are recorded : the former, indeed, is said to have predicted the appearance of Krishna and Chaitanya ; a prophecy that probably wrought its own completion : he sent his wife to assist at the birth of the saint, and was one of his first disciples. Adwaitānand resided at Sāntipur, and seems to have been a man of some property and respectability : he is regarded as one of the three Prabhus or masters of the sect, and his descendants, who are men of property, residing at Sāntipur, are the chief Gosāins, or spiritual superiors, conjointly with those of Nityānand, of the followers of this faith. Nityānand was an inhabitant of Nadiyā, a Rādhīya Brahman, and house-holder : he was appointed especially by Chaitanya, the superior of his followers in Bengal, notwithstanding his secular character, and his being

addicted to mundane enjoyments, his descendants are still in existence, and are divided into two branches; those of the male line reside at Khorda, near Barrackpore; and those of the female at Bālagor, near Sukshāgar: there are other families, however, of nearly equal influence in various parts of Bengal, descended from the other Gosains, the Kavirājas and original Mohants.

Besides the three Prabhus, or Chaitanya, Adwaita and Nityānand, the Vaishnavas of this order acknowledge six Gosains as their original and chief teachers, and the founders in some instances, of the families of the Gosāins now existing to whom, as well as to the Gokulaṣṭha Gosāins, hereditary veneration is due. The six Gaudiya, or Bengal, Gosains, appear to have all settled at Brindāvan and Mathurā, where many of their descendants are still established, and in possession of several temples; this locality, the agreement of dates, and the many points of resemblance between the institutions of Vallabha and Chaitanya render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

The six Gosāins of the Bengal Vaishnāvas are Rupa, Sanātan, Jiva, Raghunath Bhatta, Raghunath Dās, and Gopāl Bhatta. Rupa and Sanātan were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than Mlechhas, or outcasts, themselves: the sanctity of Chaitanya's life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Musalmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers, as we shall hereafter see, and the foundation of two temples at Brindāvan, the most respectable reliques of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity. Jiva was the nephew of the pre-

ceding, the son of their younger brother : he was likewise an author, and the founder of a temple at Brindāvan, dedicated to Rādhā Dāmodar. Raghunath Bhatt, and Raghunath Das were both Brāhmans of Bengal, but they established themselves in the vicinity of Mathurā, and Brindāvan. Gopāl Bhatta founded a temple and establishment at Brindāvan, which are still maintained, by his descendants ; the presiding deity is Rādhā Ramana.

Next to the six Gosāins, several learned disciples and faithful companions of Chaitanya are regarded with nearly equal veneration : these are Srinivās, Godādhara Pandit, Sri Svarupa, Rāmānand, and others, including Hari Das : the last, indeed, has obtained almost equal honour with master, being worshipped as a divinity in some places in Bengal. It is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of Krishna three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight Kavi Rājas, or eminent and orthodox bards, amongst whom is Krishna Das, the author of the Chaitanya Charitāmrita, and they also specify sixty four Mahantas, or heads of religious establishments.

The object of the worship of the Chaitanyas is Krishna : according to them he is Paramātmā, or supreme spirit, prior to all worlds, and both the cause and substance of creation : in his capacity of creator, preserver, and destroyer he is Brahmā, Vishnu, Shiva, and in the endless divisions of his substance or energy he is all that ever was or will be : besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as Avatārs, or descents ; Ansās or portions ; Ansānsās, portion of portions, and so on a infinitum : his principal appearance, and, in fact, his actual sensible manifestation was as Krishna, and in this capacity he again was present in Chaitanya, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as Gopāl, the cow-herd or Gopināth

the lord of the milk-maids of Brindāvan ; his feats, in which juvenile characters are regarded, are his *Līlā*, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of Krishna's worshippers envelop their sectarial notions : the chief features of the faith are the identification of Vishnu Brahma, in common with all the Vaishnava sects, and the assertion of his possessing, in that character, sensible and real attributes, in opposition to the Vedānta-belief of the negative properties of God : these postulates being granted, and the subsequent identity of Krishna and Chantanya believed, the whole religious and moral code of the sect is comprised in one word, *Bhakti*, a term that signifies a union of implicit faith with incessant devotion, and which, as illustrated by the anecdote of Hari Dās above given, is the momentary repetition of the name of Krishna, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of *Bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the Vedas, as exhibiting the Vedānta, seems to have been the incalculating of fixed religious duties, as a general acknowledgement of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities by acts of self-denial and profound meditation, and so fitting the spiritual part for its return to its original sources ; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the pervert adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions. Krishna himself declares in the *Bhāgavat*, that to his worshipper that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice

of the yoga, than charity, than virtue, or than anything that is deemed most meritorious. Another singular and important consequence results from these premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by Chaitanya himself and his immediate disciples, at a period when it was their policy to multiply proselytes. It is so far observed, however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course, eat and live with each other without regard to former distinctions. As followers of one faith all individuals are, in like manner, equally entitled to the Prasād, or food which has been previously presented to the deity, and it is probably the distribution of this, annually, at Jagannāth, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this sect, as well as of the Ramānandi Vaishnavas, and in both community of schism is a close connecting link, which should, in deed as well as word, abrogate every other distinction.

The Bhakti of the followers of this division of the Hindu faith is supposed to comprehend five Rasas or Ratis, tastes or passions: in its simplest form it is mere Sānti, or quietism, such as was practiced by the Yogendras, or by sages, as Sanaka and his brethren, and other saints: in a more active state it is servitude, or Dāsya, which every votary takes upon himself; a higher condition is that of Sākhya, a personal regard or friendship for the deity, as felt by Bhima, Arjuna, and others, honoured with his acquaintance. Vātsalya, which is a higher station, is a tender affection for the

divinity, of the same nature as the love of parents for their children, and the highest degree of Bhakti is the Mādhurya, or such passionate attachment as that which pervaded the feelings of the Gopis towards their beloved Krishna.

The modes of expressing the feelings thus entertained by his votaries towards Krishna do not differ essentially from those prevalent amongst the followers of the Gokulastha Gosāins: the secular worshippers, however, pay a less regular homage in the temples of Krishna, and in most parts of Bengal his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal Vaishnavas of the class is a very simple one, and the nāma Kirtana, or constant repetition of any of the names of Krishna, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity: however, other duties, or Sādhana, are enjoined, to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of Krishna, and suppressing anger, avarice, and lust. Of all obligations, however, the Guru Pādāraya, or servile veneration of the spiritual teacher, is the most important and compulsory: the members of this sect not only are required to deliver up themselves and everything valuable to the disposal of the Guru, they are not only to entertain full belief of the usual Vaishnava tenet, which identifies the votary, the teacher, and the god, but they are to look upon the Guru as one with the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of Krishna himself. We have already had occasion to observe that this veneration is hereditary, and is paid to

the successor of a deceased Gosāin, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the Guru is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the founders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship: they direct the disciple to look upon his Guru as his second father, not as his God: there is great reason to suppose, that the prevailing practice is not of very remote date, and that it originates chiefly with the Sri Bhāgavat: it is also falling into some disrepute, and as we shall presently see, a whole division of even Chaitanya's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the reunion of the spiritual man with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of Chaitanya, in common with most of the Vaishnava sects, do not seem to have adopted the Vedānta notions; and, although some admit the Sāyujya, or identification with the deity, as one division of Mukti, others are disposed to exclude it, and none acknowledge its pre-eminence. Their Moksha is of two of kinds: one, perpetual residence in Svarga, or Paradise, with possession of the divine attributes of supreme power, &c. and the other elevation to Vaikuntha—the heaven of Vishnu, which is free from the influence of Māyā, and above the regions of Avatāras, and where they enjoy one or all of the relations to Krishna, which have been enumerated when speaking of the followers of Rāmānuja and Madhwāchārya.

The doctrines of the followers of Chaitanya are conveyed

in a great number of works, both in Sanskrit and Bengalee. The sage himself, and the two other Mahāprabhus, Nityānand and Ādwaita, do not appear to have left any written compositions, but the deficiency was amply compensated by Rupa and Sanātan, both of whom were voluminous and able writers. To Rupa are ascribed the following works; the Vidagdha Mādhava, a drama; the Lalitā Mādhava, Ujjvala Nila Mani, Dāna Keli Kaumudi, poems in celebration of Krishna and Rādhā; Bahustavāvali, hymns; Ashtādasa Lilā Khand; Padmāvali, Govinda Virudāvali, and its Lakshana, or exposition; Mathurā Mahātmya, panegyric account of Mathurā, Nāṭaka Lakshana, Laghu Bhāgavat, an abridgement of the Sri Bhāgavat, and the Vrojaviḷāsa, Varnanam, an account of Krishna's sports in Brindāvan. Sanātan was the author of the Hari Bhaktivilāsa, a work on the nature of the deity and devotion, the Rasāmrita Sindhu, a work of high authority on the same subjects, the Vhāgavatāmrita, which contains the observances of the sect, and the Sidhānta Sāra, a commentary on 10th Chapter of the Sri Bhāgavat. Of the other six Gosāins, Jiva wrote the Bhāgavat Sandarbha, the Bhakti Siddhānta, Gopāl Champu and Upadesāmrita, and Raghu Nāth Das, the Manassikshā, and Gunalesa Sukliada. These are all in Sanskrit. In Bengali, the Rāgamaya Konā, a work on subduing the passions, is ascribed to Rupa, and Rasamaya Kalikā, on devotedness to Krishna, to Sanātan. Other Sanskrit works are enumerated amongst the authorities of this sect, as the Chaitanya Chandrodaya, a drama, Stava Mālā, Stavāmrita Lahari, by Vishvanāth Chakravarty; Bhajanāmrita, Sri Smarana Darpana by Rāmchandra Kaviraj; the Gopipremāmrita, a comment on the Krishna Karmāmrita, by Krishna Das Kaviraja; and the Krishna Kirtana, by Gobind Dās and Vidyāpati. The biographical accounts of Chaitanya have been already specified in our notice of the Chaitanya Charitāmrita, and besides those, there enumerated, we have the Chaitanya Mangala, a history of the

saint, by Lochana, and the Gauraganoddesa Dipikā, an account of his chief disciples. The principal works of common reference, and written in Bengali, though thickly interspersed with Sanskrit texts, are the Upāshanāchandrāmrita, a ritual, by Lāl Dās, the Premabhakti Chandrikā, by Thākur Gosāin, the Pāshanda Dalana, a reputation of other sects, by Rādhāmādhava, and the Vaishana Varddhana, by Daivakī Nandana. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own.

The Vaishnavas of this sect, are distinguished by two white perpendicular streaks of sandal, or Gopichandana, down the forehead, uniting at the root of the nose, and continuing to near the tip ; by the name of Rādhā Krishna stamped on the temples, breast and arms ; a close necklace of Tulasi stalk of three strings, and a rosery of one hundred and eight or sometimes even of a thousand beads made of the stem of the Tulasi ; the necklace is sometimes made of very minute beads, and this, in Upper India, is regarded as the characteristic of the Chaitanya sect, but in Bengal it is only worn by persons of the lowest class. The Chaitanya sectaries consist of every tribe and order, and are governed by the descendants of their Gosāins. They include some Udāsinas, or Vairāgis, men who retire from the world, and live unconnected with society in a state of celibacy and mendicancy : the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependents. Such cœnobitical establishments as are common amongst the Rāmānandis and other ascetics are not known to the great body of the Chaitanya Vaishnavas.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is worshipped, and thence denominated Rādhāramanis, Rādhipālis, Vihārijī, and Gobindjī, and Yugala Bhaktas, and which distinctions are little more than nominal, whilst also they are almost restrict-

ed to the Bengal Vaishnavas about Mathurā and Brindāvan, there are in Bengal three classes of this sect, that may be regarded as seceders from the principal body; these are denominated Spashtha Dāyakas, Kartā Bhājas and Sāhujas.

The Spashtha Dāyakas are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the Guru, and the, at least professedly, platonic association of male and female cœnobites in one conventual abode.

The secular followers of this sect are, as usual, of every tribe, and of the Grihastha, or householder order: the teachers, both male and female, are Udāsina, or mendicants and ascetics, and lead a life of celibacy: the sectarial marks are a shorter Tilaka than that used by the other Chaitanyas, and a single string of Tulasi beads worn close round the neck: the men often wear only the Kaupina, and a piece of cloth round the waist, like an apron, whilst the women shave their heads, with the exception of a single slender tress: those amongst them who are most rigid in their conduct, accept no invitations nor food from any but persons of their own sect.

The association of men and women is, according to their own assertions, restricted to a residence within the same inclosure, and leads to no other than such intercourse as becomes brethren and sisters, or than the community of belief and interest, and joint celebration of the praise of Krishna and Chaitanya, with song and dance: the women act as the spiritual instructors of the females of respectable families, to whom they have unrestricted access, and by whom they are visited in their own dwellings: the institution is so far political, and the consequence is said to be actually that to which it obviously tends, the growing diffusion of the doctrines of this sect in Calcutta, where it is especially established.

The Kartā Bhājas, or worshippers of the Creator, are a sect of very modern origin, having been founded no longer

than thirty years ago, by Rām Saran Pāla, a Gwāla, an inhabitant of Ghoshpārā, a village near Sukh Sāgar, in Bengal. The chief peculiarity of this sect is the doctrine of the absolute divinity of the Guru, at least as being the present Krishna, or deity incarnate, and whom they therefore, relinquishing, every other form of worship, venerate as their *Ishta Devatā*, or elected god: this exclusive veneration is, however, comprehended within wide limits: we have seen that it prevails amongst the followers of Chaitanya generally, and it need scarcely have been adopted as a schismatical distinction: the real difference however, is the person, not the character of the Guru, but the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or Gosains, and an attempt to invest a new family with spiritual power: the attempt has been so far successful that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, Rām Dulāl Pāl, has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating Mantra is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect:

The remaining division of the Bengal Vaishnavas allow nothing of themselves to be known: their professions and practices are kept secret, but it is believed that they follow the worship of Sakti, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe. *See pp. 102-103*

The chief temples of the Bengal Vaishnavas, besides those which at Dwārakā and Brindāvan, and particularly at Joganāth, are objects of universal reverence, are three, one at

Nadiya dedicated to Chaitanya, one at Ambikā to Nityānand and the same, and one at Agradwipa dedicated to Gopināth : at the latter a celebrated Melā, or annual fair, is held in the month of March, at which from 50 to 100,000 persons are generally collected.

RADHA VALLABHIS.

Although the general worship of the female personifications of the Hindu deities forms a class by itself, yet when individualised as the associates of the divinities, whose energies they are, their adoration becomes so linked with that of the male power, that it is not easy, even to their votaries, to draw a precise line between them : they, in fact, form a part of the system, and Laksmī and Sitā are the preferential objects of devotion to many of the followers of Rāmānuja and Rāmānand, without separating them from the communion of the sect.

In like manner Rādhā the favourite mistress of Krishna, is the object of adoration to all the sects who worship that deity, and not unfrequently obtains a degree of preference that almost throws the character from whom she derives her importance into the shade : such seems to be the case with the sect now noticed, who worship Krishna as Rādhā Vallabha, the lord or lover of Rādhā.

The adoration of Rādhā is a most undoubted innovation in the Hindu creed, and one of very recent origin. The only Rādhā that is named in the Mahābhārat is a very different personage, being the wife of Duryodhana's charioteer, and the nurse of Karna. Even the Bhāgavat makes no particular mention of her amongst the Gopis of Brindāvan, and we must look to the Brahma Vaivartta Purāna, as the chief authority of a classical character, on which the pretensions of Rādhā are founded ; a circumstance which is of itself sufficient to indicate the comparatively modern date of the Purāna.

According to this work, the primeval being having divided himself into two parts, the right side became Krishna, and the left Rādhā, and from their union, the vital airs and mundane egg were generated. Rādhā being, in fact, the *Ichchhā Sakti*, the will or wish of the deity, the manifestation of which was the universe.

Rādhā continued to reside with Krishna in Goloka, where she gave origin to the Gopis, or her female companions, and received the homage of all divinities. The Gopas, or male attendants of Krishna, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the Krishna of the heavenly Goloka the defects of the terrestrial cowherd, and the Rādhā of that region is not more exempt from the causes or effects of jealousy than the nymph of Brindāvan. Being on one occasion offended with Krishna for his infidelity, she denied him access to her palace, on which she was severely censured by Sudāmā, a Gopa, and confidential adviser of Krishna. She therefore cursed him, and doomed him to be born on earth as an Asura, and he accordingly appeared as Sankhachūda. He retaliated by a similar imprecation, in consequence of which Rādhā was also obliged to quit her high station, and was born at Brindāvan on earth, as the daughter of a Vaisya, named Vrishabhānu, by his wife Kālāvati. Krishna having, at the same time, become incarnate, was married to her at Brindāvan, when he was fourteen, and she was twelve years of age: as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career; when she preceded him to the celestial Goloka, and was there reunited with him. The following is a further illustration of the notions of Rādhā entertained by this sect. It is the address of Ganesa to her, in the Brahma Vaivartta Purāna, after she had set the example of presenting offerings to him.

“Mother of the universe, the worship thou hast offered

affords a lesson to all mankind. Thou art of one form with Brahma, and abidest on the bosom of Krishna. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods Brahmā Siva, Sesha, and the rest, and Sanaka and other mighty Munis, and the chiefs of the sages, and holy men, and all the faithful. Rādhā is the created left half, and Mādhava the right, and the great Lakshmi, the mother of the world, was made from thy left side. Thou art the great goddess, the parent of all wealth, and of the Vedas, and of the world. The Primeval Prakriti, and the universal Prakriti, and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise yogi, who first pronounces thy name, and next that of Krishna, goes to his region; but he that reverses this order, incurs the sin of Brahminicide. Thou art the mother of the world. The Paramātmā Hari is the father. The Guru is more venerable than the father, and mother more venerable than the Guru. Although he worship any other God, or even Krishna, the cause of all, yet the fool in this holy land who reviles Rādhikā shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in Krishna and in you. He who preserves the Mantras of the gods through successive births, obtains faith in Durgā, which is of difficult acquisition. By preserving the Mantra of Durgā he obtains Sambhu, who is eternal happiness and wisdom. By preserving the Mantra of Sambhu, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of Bharata, your Mantra (initiating prayer) from a Vaishnava, and adding your praises (Stava)

or Charm (Kavacha), which cleaves the root of works, he delivers himself (from future births) with thousands of his kindred. He who having properly worshipped his Guru with clothes, ornaments, and sandal, and assumed thy Kavacha (a charm or prayer, carried about the person in a small gold or silver casket) is equal to Vishnu himself."

In what respect the Rādhā Vallabhis differ from those followers of the Bengali Gosāins, who teach the worship of this goddess in conjunction with Krishna, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary Gosāins, the members of this sect consider a teacher named Hari Vans as their founder. This person settled at Brindāvan, and established a Math there, which in 1822 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates by an inscription over the door, that it was dedicated to Sri Rādhā Vallabha by Hari Vans, in Samvat 1641, or A. D., 1585. A manual, entitled Rādhā Sudhā Nidhi, which is merely a series of Sanskrit verses in praise of Rādhā, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the Sevā Sakhi Vāni a work in Bhākhā, in upwards of forty sections. There are other works in the Vernacular dialects, and especially in that of Braj, or the country about Mathurā and Brindāvan, which regulate or inspire the devotion of the worshippers of Rādhā Vallabha.

SAKHI BHAVAS.

This sect is another ramification of those which adopt Krishna and Rādhā for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the Rādhā Vallavis. As Rādhā is their pre-

ferential and exclusive divinity, their devotion to this personification of the Sakti of Krishna is ridiculously and disgustingly expressed. In order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of the sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to Hindu superstition, to be regarded with any sort of respect by the community, and, accordingly, the Sakhi Bhāvas are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is Jaypur: there are a few at Benares, and a few in Bengal.

CHARAN DASIS.

Another Vaishnava sect conforming with the last in the worship of Rādhā and Krishna was instituted by Charan Dās: a merchant of the Dhusar tribe, who resided at Delhi in the reign of the second Alemgir. Their doctrines of universal emanation are much the same as those of the Vedānta school, although they correspond with the Vaishnava sects in maintaining the great source of all things, or Brahma, to be Krishna: reverence of the Guru, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other Vaishnava sects, from whom, probably, they only differ in requiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally, they differed from other sects of Vaishnavas in worshipping no sensible representations of the deity, and in excluding even the Tulasi plant and Sālgrām stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of Rāmānand: another

peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independent of works; actions, they maintain, invariably meet with retribution or reward: their moral code, which they seem to have borrowed from the Mādhwas, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore Hari as the original and indefinable cause of all, and who, through the operation of Māyā, created the universe, and has appeared in it occasionally in a mortal form, and particularly as Krishna at Brindāvan.

The followers of Charan Dās are both clerical and secular; the latter are chiefly of the mercantile order; the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments and a single streak of sandal, or Gopichandan, down the forehead; the necklace and rosary are of Tulasi beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the Gokulastha Gosāins.

The authorities of the sect are the Sri Bhāgavat and Gītā, of which they have Bhāshā translations: that of the former is ascribed, at least in parts, to Charan Dās himself; he has also left original works, as the Sandeha Sāgar and Dharma Jihāj, in a dialogue between him and his teacher, Sukh Deva,

the same, according to the Charan Dāsīs, as the pupil of Vyās, and narrator of the Purānas. The first disciple of Charan Dās, was his own sister, Sahaji Bāi, and she succeeded to her brother's authority, as well as learning, having written the Sahaj Prakās and Solah Nirnaya : they have both left many Sabdas and Kavits : other works in Bhāshā have been composed by various teachers of the sect.

The chief seat of Charan Dāsīs is at Delhi, where is the Samādh, or monument of the founder : this establishment consists of about twenty resident members : there are also five or six similar Maths at Delhi, and others in the Upper part of the Doab, and their numbers are said to be rapidly increasing.

HARISHCHANDIS, SADHNA PANTHIS AND MADHAVIS.

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcasts, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The Harishandis are Doms, sweepers, in the western provinces, their name bears some allusion to the Paurānik prince Harishchandra, who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

Sadhna again, was a butcher, but it is related of him, that he sold, never slaughtered meat, but purchased it ready slain. An ascetic rewarded his humanity with the present of a stone, a Salgrām which he devoutly worshipped, and, in consequence, Vishnu was highly pleased with him, and conferred upon him all his desires. Whilst on a pilgrimage, the wife of a Brahman fell in love with him, but he replied to her

advances, by stating, that a throat must be cut before he would comply, which she misinterpreting, cut off her husband's head; finding Sadhnā regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by Jagannāth. The woman burnt herself on her husband's funeral pile, which Sadhanā observing exclaimed. "No one knows the ways of women, she kills her husband, and becomes a Sati," which phrase has passed into a proverb, what peculiarity of doctrine he introduced amongst the Vaishnavas of his tribe, is no where particularised.

Mādhō is said to have been an ascetic, who founded an order of the mendicants called Madhavis; they are said to travel about always with a Saroda or Balian, stringed instruments of the guitar kind, and to accompany their solicitations with song and music: they are rarely, if ever, to be met with, and their peculiarity of doctrine is not known. The founder appears to be the same with the Madhoji of Bhakta Mālā, who was an inhabitant of Gādāgarh, but there are several celebrated ascetics of the same name, especially a Mādhō Das, a Brahman of Kanoj, who was a man of considerable learning, and spent sometime in Orissa and Brindavan. He was probably a follower of Chaitanya.

SANNYASIS, VAIRAGIS, &c.

Much confusion, prevails, in speaking of the mendicant and monastic orders of the Hindus, by the indiscriminate use of the terms prefixed to this division of our object, and from considering them, as specific denominations. They are on the contrary, generic terms and equally applicable to any of the erratic beggars of the Hindus, be they of what religious order they may: they signify, in fact, nothing more than a man, who has abandoned the world, or has overcome

his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan : the term Fakir is of equally general application and import, although it is of Mahomedan origin, and in strictness more descriptive of the holy beggars of that faith.

Although, however, Sannyāsis and Vairāgis, and other similar denominations are used, and correctly used in a wide acceptation, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the Sannyāsis imply the mendicant followers of Siva, and the Vairāgis those of Vishnu.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term Sanngāsi to the Vaishnavas, as well as other mendicants ; there is a particular class of them to whom it really appertains, these are the Tridandis, or Tridandi Sannyāsis.

The word Danda originally imports a staff, and it figuratively signifies moral restraint ; exercised in three ways especially, or in the control of speech, body, and mind ; or word, deed, and thought : a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed Danda Grahanam, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. Tridandi designates both these characteristics of the order.

The Tridandi Sannyāsis are such members of the Rāma-nuja, or Sri Vaishnava sect, as have past through the two first states of the Brahmanical order, and entered that of the Sannyāsi, or the ascetic life : their practices are, in some other respects, peculiar : they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the

Sri Vaishnava faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of Rāmānuja.

VAIRAGIS.

The term Vairāgi implies a person devoid of passion, and is therefore correctly applicable to every religious mendicant, who affects to have estranged himself from the interests and emotions of mankind. Virakta, the dispassionate, and Avadhuta, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant Vaishnavas of the Rāmānandī class, or its ramifications, as the disciples of Kabir Dādu, and others.

The ascetic order of the Rāmānandī Vaishnavas is considered to have been instituted especially by the twelfth disciple of Rāmānand, Sri Anand: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the Maths of their respective orders, and the spiritual guides of the worldly votaries; it is almost impossible, however, to give any general character of these Vairāgis, as, although united generally by the watchword of Vishnu, or his incarnations, there are endless varieties both of doctrine and practice amongst them: those who are collected in Maths are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow.

NAGAS.

All the sects include a division under this denomination. The Nāgas are of the same description as the Vairāgis, or Sannyāsis, in all essential points, but in their excess of zeal they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants have been described in several publications with the customary indistinctness as to the parties concerned: these parties are the Vaishnava and Saiva Nāgas chiefly, assisted and probably instigated by the Vairāgi and Sannyāsi members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other: it would, however, be doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

SAIVAS.

The worship of Siva in the districts along the Ganges presents itself under a very different aspect from that of Vishnu, and with some singular anomalies. It appears to be the most prevalent and popular of all the modes of adoration, to judge by the number of shrines dedicated to the only form under which Siva is revered, that of the Linga; yet it will be generally observed, that these temples are

scarcely ever the resort of numerous votaries, and that they are regarded with comparatively little veneration by the Hindus. Beneras, indeed, furnishes exceptions, and the temple of Visvesvara is thronged with a never-ceasing crowd of adorers. There is, however, little solemnity or veneration in the hurried manner in which they throw their flowers or fruits before the image; and there are other temples, the dwellings of other divinities, that rival the abode of Visvesvara in popular attraction.

The adoration of Siva, indeed, has never assumed, in Upper India, a popular form. He appears in his shrines only in an unattractive and rude emblem the mystic purpose of which is little understood, or regarded by the uninitiated and vulgar, and which offers nothing to interest the feelings or excite the imagination. No legends are recorded of this deity of a poetic and pleasing character; and above all, such legends as are narrated in the Purāṇas and Tantras, have not been presented to the Hindus in any accessible shape. The Saivas have no works in any of the common dialects, like the Rāmāyana, the Vārtā, or the Bhaktamālā. Indeed, as far as any enquiry has yet been instituted, no work whatever exists, in any vernacular dialect, in which the actions of Siva, in any of his forms, are celebrated. It must be kept in mind, however, that these observations are intended to apply only to Gangetic Hindustan, for in the South of India, as we shall hereafter see, popular legends relating to local manifestations of Siva are not uncommon.

Corresponding to the absence of multiplied forms of this divinity as objects of worship, and to the want of those works which attach importance to particular manifestations of the favourite god, the people can scarcely be said to be divided into different sects, any further than as they may have certain religious mendicants for their spiritual guides. Actual divisions of the worshippers of Siva are almost restricted to these religious personages, collected sometimes in

opulent and numerous associations, but for the greater part detached, few, and indigent. There are no establishments amongst the Saivas of Hindustan, like those of Srināth or Puri; no individuals as wealthy as the Gokulastha Gosāins, nor even as influential as the descendants of Adwaita and Nityānand. There are no teachers of ancient repute except Sankara Achārya, and his doctrines are too philosophical and speculative to have made him popular.

The worship of Siva continues, in fact, to be what it appears to have been from a remote period, the religion of the Brāhmans. Sambhu is declared by Manu to be the presiding deity of the Brahmanical order, and the greater number of them, particularly those who practice the rites of the Vedas, or who profess the study of the Sāstras, receive Siva as their tutelary deity, wear his insignia, and worship the linga, either in temples, in their houses, or on the side of a sacred stream, providing, in the latter case, extempore emblems kneaded out of the mud or clay of the river's bed. The example of Brahmans and the practice of ages maintain the veneration universally offered to the type of Siva; but it is not the prevailing, nor the popular condition of the Hindu faith, along the banks of the Ganges. We shall now proceed to specify the different classes into which the worshippers of Siva, as distinct from the mass of Brahmans, may be distinguished.

DANDIS AND DASNAMIS.

It is customary to consider these two orders as forming but one division. The classification is not, in every instance, correct, but the practices of the two are, in many instances, blended, and both denominations are accurately applicable to the same individual. It will not be necessary, therefore, to deviate from ordinary enumeration.

The Dandis, properly so called, and Tridandis of the

Vaishnavas, are the only legitimate representatives of the fourth Asrama, or mendicant life, into which the Hindu, according to the instructions of his inspired legislators, is to enter, after passing through the previous stages of student, householder and hermit. It is not necessary, however, to have gone through the whole of the previous career, as the Brahman may pass from any one of the first orders to the last at once; he is then to take up his staff and water-pot, to derive from begging such a portion of food as is sufficient for his mere subsistence, and to devote the remainder of his day to holy study and pious meditation.

Adopting, as a general guide, the rules of original works, the Dandi is distinguished by carrying a small Dand, or wand, with several processes or projections from it, and a piece of cloth dyed with red ochre in which the Brahmanical cord is supposed to be enshrined, attached to it; he shaves his hair and beard, wears only a cloth round his loins, and subsists upon food obtained ready-dressed from the houses of the Brahmans once a day only, which he deposits in the small clay pot that he carries always with him: he should live alone, and near to, but not within a city; but this rule is rarely observed, and in general the Dandis are found in cities collected like other mendicants in Maths. The Dandi has no particular time or mode of worship, but spends his time in meditation, or in practices corresponding with those of the Yoga, and in the study of the Vedānta works, especially according to the comments of Sankarāchārya. As that teacher was an incarnation of Siva, the Dandis reverence that deity and his incarnations, in preference to the other members of the Triad, whence they are included amongst his votaries; and they so far admit the distinction as not unfrequently to bear the Saiva mark upon the forehead, smearing it with the Tripundra, a triple transverse line made with the Vibhuti, or ashes which should be taken from the fire of an Agnihotra Brāhman, or they may be the ashes of burnt cow-

ding from an oblation offered to the god. They also adopt the initiating Mantra of all the Saiva classes, either the five or six syllable Mantra, "Nama Sivāya," or "Om, Nama Sivāya." The genuine Dandī, however, is not necessarily of the Saiva or any other sect; and in their establishments it will be usually found that they profess to adore Nirguna or Niranjana, the deity devoid of attribute or passion.

The Dandis, who are rather practical than speculative, and who have little pretence to the appellation beyond the epithet and outward signs of the order, are those most correctly included amongst the Saiva sects. Amongst these the worship of Siva, as Bhairava, is the prevailing form, and in that case part of the ceremony of initiating consists in inflicting a small incision on the inner part of the knee, and drawing the blood of the novice as an acceptable offering to the god. The Dandis of every description have also a peculiar mode of disposing of their dead, putting them into coffins and burning them; or, when practicable, committing them to some sacred stream. The reason of this is their being prohibited the use of fire on any account.

Any Hindu of the first three classes may become Sannyāsi or Dandī, or, in these degenerate days, a Hindu of any caste may adopt the life and emblems of this order. Such are sometimes met with, as also are Brāhmans, who, without connecting themselves with any community, assume the character of this class of mendicants. These constitute the Dandis simply so termed, and are regarded as distinct from the primitive members of the order, to whom the appellation of Dasnāmis is also applied, and who admit none but Brahmins into their fraternity.

The Dasnāmi Dandis, who are regarded as the descendants of the original members of the fraternity, are said to refer their origin to Sankara Achārya, an individual who appears to have performed a part of some importance in the religious history of Hindustan; and to whom an influence has been

often attributed much exceeding that which really exercised. His biography, like that of most of the Hindu saints, is involved in considerable obscurity; but a few facts may be gleaned from such accounts as we have of him, upon which reliance may be placed, and to which it may not be uninteresting here briefly to advert.

A number of works are current in the South of India relating to this teacher, under the titles of Sankara Charitra, Sankara Kathā, Sankara Vijaya, or Sankara Dīg-vījaya, following much the same course of narration, and detailing little more than Sankara's controversial votaries over various sects; in most cases, no doubt, the fictions of the writers. Of the two principal works of the class one attributed to Anandagiri, pupil of Sankara, has already been noticed. The other is the work of Mādhava Achārya, the minister of some of the earliest chiefs of Vijaynagar, and who dates, accordingly, in the fourteenth century. This is a composition of high literary and polemical pretension, but not equally high biographical value. Some particulars of Sankara's birth and early life are to be found in the Kerala Utpatti, or political or statistical description of Malabar, although the work is sometimes said to have been composed by Sānkara himself.

With regard to the place of Sankara's birth, and the tribe of which he was a member, most accounts agree to make him a native of Kerala, or Malabar, of the tribe of Namburi Brahmans, and in the mythological language of the sect an incarnation of Siva. According to other traditions, he was born at Chidambaram, although he transferred his residence to Malabar, whilst the Kerala Utpatti recognises Malabar as his native place, and calls him the offspring of adultery, for which his mother Sri Mahādevī was expelled her caste.

In Malabar he is said to have divided the four original castes into seventy-two, or eighteen sub-divisions each,

and to have assigned them their respective rites and duties. Notwithstanding this, he seems to have met with particular disrespect either on account of his opinions, origin, or his wandering life. On his return home, on one occasion, his mother died, and he had to perform the funeral rites, for which his relations refused to supply him with fire, and at which all the Brahmans declined to assist. Sankara then produced fire from his arm, and burnt the corpse in the court yard of the house, denouncing imprecations on the country to the effect, that the Brahmans there should not study the Vedas, that religious mendicants should never obtain alms, and that the dead should always be burned close to the houses in which they had resided—a custom which is said to have survived him.

All accounts concur in representing Sankara as leading an erratic life, and engaging in successful controversy with various sects, whether of the Saiva, Vaishnava, or less orthodox persuasions. In the course of his peregrinations he established several Maths, or convents, under the presidency of his disciples, particularly one still flourishing Sringeri, or Srīngagiri, on the western Ghāts near the sources of the Tungavadrā. Towards the close of his life he repaired as far as to Kasmir, and seated himself, after triumphing over various opponents, on the throne of Saraswati. He next went to Badarikāśrama, and finally to Kedārnāth, in the Himālaya, where he died at the early age of thirty-two. The events of his last days are confirmed by local traditions, and the Pitha, or throne of Sarasvati, on which Sankara sat, is still shown in Kashmir; whilst at the temple of Siva, at Badari, a Malabar Brāhman, of the Namburi Tribe, has always been the officiating priest.

The influence exercised by Sankar in person, has been perpetuated by his writings, the most eminent of which are his Bhāshyas, or Commentaries, on the Sutras, or Aphorisms, of Vyāsa. A Commentary on the Bhagavad Gītā is also

ascribed to him, as is one on the Nrisinha Tapaniya Upanishad; a cento of verses in praise of Durgā, the Saundarya Lahari, is likewise said to be his composition, as sometimes is the Amaru Sataka, a collection of Amatory Stanzas written in the name of Amaru, a Prince, whose dead body Sakara is fabled to have animated, that by becoming familiarised with sensual enjoyments he might argue upon such topics with the wife of Madana Misra, who was more than equal to him in discussions of this nature, and was the only disputant he was unable to subdue, until the period of his transmigration had expired, and he had thence become practiced in the gratification of the passions.

Although no doubt of Sankara's existence or of the important part performed by him in the partial re-modelling of the Hindu system can be entertained, yet the exact period at which he flourished can by no means be determined. I have, in another place, expressed my belief that he may have existed about the eighth or ninth century. Subsequent enquiry has failed to add any reasons to those assigned for such an inference; but it has offered nothing to weaken or invalidate the conclusion there proposed.

The spiritual descendants of Sankara, in the first degree, are variously named by different authorities, but usually agree in the number. He is said to have had four principal disciples, who, in the popular traditions, are called Padmapāda, Hastāmalaka, Suresvara or Māndan, and Trotaka. Of these, the first had two pupils, Tirtha and Asrama; the second, Vana and Aranya; the third had three, Sarasvati, Puri, and Bhārati; and the fourth had also three, Giri or Gir, Pārvata, and Sāgara. These, which being all significant terms were no doubt adopted names, constitute collectively the appellation Dasnāmi, or the ten-named, and when a Brāhman enters into either class he attaches to his own denomination that of the class of which he becomes a member; as Tirtha, Puri, Gir, &c. The greater proportion of the ten

classes of mendicants, thus descended from Sankara Achārya, had failed to retain their purity of character, and are only known by their epithets as members of the original order. There are but three, and part of a fourth mendicant class, or those called Tirtha or Indra, Asrama, Sarasvatī, and Bhārati who are still regarded as really Sankara's Dandis. These are sufficiently numerous, especially in and about Benaras. They comprehend a variety of characters; but amongst the most respectable of them, are to be found very able expounders of the Vedānta works. Other branches of Sanskrit literature owe important obligations to this religious sect. The most sturdy beggars are also members of this order, although their contributions are levied particularly upon the Brahmanical class, as, whenever a feast is given to the Brahmans, the Dandis of this description present unbidden guests, and can only be got rid of, by bestowing on them, a due share of the cates provided for their more worldly-minded brethren. Many of them practice the Yoga, and profess to work miracles, although with less success than some members of the order in the days of the author of the Dabistān, who specifies one Dandadhāri as able to suspend his breath for three hours, bring milk from his veins, cut bones with hair, and put eggs into a narrow-mouthed bottle without breaking them.

The remaining six and a half members of the Dasnāmi class, although considered as having fallen from the purity of practice necessary to the Dandi, are still, in general religious characters, and usually denominated Atits: the chief points of difference between them and the preceding are their abandonment of the staff; their use of clothes, money and ornaments; their preparing their own food, and their admission of members from any order of Hindus. They are often collected in Maths, as well as the Dandis, but they mix freely in the business of the world; they carry on trade, and often accumulate property, and they frequently officiate

as priests at the shrines of the deities; some of them even marry, but in that case they are distinguished by the term *Sāmyogi* from the other *Atits*.

The chief practices and designations of the *Dandis*, as generally characteristic of them, have been already adverted to, but a great variety prevails in the details. Their philosophical tenets in the main are those of the *Vedānta* system, as taught by *Sankara* and his disciples; but they generally superadd the practice of the *Yoga*, as taught by followers of *Patanjali*, and many of them have latterly adopted the doctrines of the *Tantras*. Besides *Sankara*, the different orders of *Dandis*, hold in high veneration the *Muni Dattātreya*, the son of *Atri* and *Anassya*. By virtue of a boon bestowed upon *Atri* or, according to one legend, on his wife by the three deities *Brahmā*, *Vishnu*, and *Siva*, that sage had three sons, *Soma*, *Datta*, and *Durvāsas*, who were severally portions of the deities themselves. *Datta*, or *Dattātreya*, was eminent for his practice of the *Yoga*, and hence is held in high estimation by the *Jogis*, of whom we are next to speak, whilst, as an incarnation of a portion of *Vishnu*, he is likewise venerated by the *Vaishnavas*.

YOGIS OR JOGIS.

The *Dandis* are to the *Saiva* sects what the followers of *Rāmānuja* are to those of the *Vaishnava* faith, and a like parallel may be drawn between the disciples of *Rāmānand* and those of *Gorakhnāth*, or the *Kānpātā Jogis*, the first pair being properly restricted to the *Brahmanical* order, intended chiefly for men of learning; the two latter admitting members from every description of people, and possessing a more attractive popular character.

The term *Yogi* or *Jogi* is properly applicable to the followers of the *Yoga* or *Pātanjala* school of philosophy, which, amongst other tenets, maintained the practicability

of acquiring, even and in life, entire command over elementary matter by means of certain ascetic practices. The details of these it is unnecessary to particularize, and accounts of them, and of the Yoga philosophy will be best derived from the translation of Bhoja Deva's Comment on the Pātanjala Sutras, in Ward's Account of the Hindus, and Mr. Colebrooke's Essay on the Sāṅkhya and Pātanjala doctrines, in the first volume of the Transactions of the Royal Asiatic Society. It is sufficient here to observe, that the practices consist chiefly of long continued suppressions of respiration; of inhaling and exhaling the breath in a particular manner; of sitting in eighty-four different attitudes; of fixing the eyes on the top of the nose, and endeavouring, by the force of mental abstraction, to effect a union between the portion of vital spirit residing in the body and that which pervades all nature, and is identical with Siva, considered as the Supreme Being and source and essence of all creation. When this mystic union is effected, the Yogi is liberated in his living body from the clog of material incumbrance, and acquires an entire command over all worldly substance. He can make himself lighter than the lightest substances, heavier than the heaviest; can become as vast or as minute as he pleases, can traverse all space, can animate any dead body by transferring his spirit into it from his own frame, can render himself invisible, can attain all objects, becomes equally acquainted with the past, present, and future, and is finally united with Siva, and consequently exempted from being born again upon earth. These super-human faculties are acquired, in various degrees, according to the greater or less perfection with which the initiatory processes have been performed.

According to standard authorities the perfect fulfilment of the rites which the Yogi has to accomplish requires a protracted existence and repeated births, and it is declared

to be unattainable in the present or Kali age. The attempt is therefore prohibited, and the Yoga prescribed in modern times. This inhibition is, however, disregarded, and the individuals who are the subjects of our enquiry endeavour to attain the super-human powers which the performance of the Yoga is supposed to confer. They especially practice the various gesticulations and postures of which it consists, and labour assiduously to suppress their breath and fix their thoughts until the effect does somewhat realise expectation, and the brain, in a state of over-wrought excitement, bodies forth a host of crude and wild conceptions, and gives to airy nothings a local habitation and a name. A year's intense application is imagined enough to qualify the adept, whilst inferior faculties may be obtained by a six month's practice.

There are few Jogis, however, who lay claim to perfection, and their pretensions are usually confined to a partial command over their physical and mental faculties. These are evinced in the performance of low mummeries or juggling tricks, which cheat the vulgar into a belief of their powers. A common mode of display is by waving a Chauri, or bunch of peacock's feathers, over a sick or new-born infant, to cure it of any morbid affection or guard it against the evil eye. A trick of loftier pretence has of late attracted some notice in the person of a Brahman at Madras, who, by some ingenious contrivance, appeared to sit in the air, and who boasted of being able to remain for a considerable period under water. He and his followers ascribed the possession of these faculties to his successful practice of the observances of the Yoga.

In referring to the origin of this system we must no doubt go back to some antiquity, although the want of chronological data renders it impossible to specify the era at which it was first promulgated. That it was familiarly known and practiced in the eighth century, we may learn from the plays

fo Bhavabhūti, particularly the Mālatī and Mādhava, and from several of the Saiva Purāṇas, in some of which, as the Kurma Purāṇa, we have a string of names which appear to be those of a succession of teachers.

The cavern temples of the South of India, in the subjects of their sculptures and the decorations of Siva and his attendants, belong to the same sect; whilst the philosophical tenets of Patanjali are as ancient perhaps as most of the other philosophical systems, and are prior to the Purāṇas by which they are incalculated in a popular form. The practices of the Yoga are also frequently alluded to, and enforced in the Mahābhārat. There is little reason to question therefore the existence and popularity of the Yoga in the early centuries of the Christian era, but whether it was known and cultivated earlier must be matter of vague conjecture alone. As represented in the Sankaravijaya (Section 41), the Yogis vindicate their doctrine by texts from the Vedas, but the applicability of the texts is there denied, and is certainly far from conclusive or satisfactory.

The principal mode in which the Yoga takes a popular shape in Upper India is probably of comparatively recent origin. This is the sect of Kānpātā Jogis, who acknowledge as their founder a teacher named Gorakhnāth, traces of whom are found in a Gorakshkshetra at Peshāwar, mentioned by Abulfazl, and in the district and town of Gorakhpur, where also exist a temple and religious establishment of his followers. They hold also in veneration a plain near Dwārakā, named Gorakshkshetra, and a cavern or subterraneous passage at Haridwār. The Saiva temples of Nepal, those of Sambunāth, Pasupatināth, and others, belong to the same system, although local legends attached to them have combined in a curious manner the fictions of the Buddha with those of the Brahmanical mythology.

From a Goshti, or controversial dialogue, between Kabir and Gorakhnāth it would seem that they were personally

known to each other, but various texts in the Bijak allude to him as if recently deceased, In either case these two teachers may have been contemporaries, or nearly so, and the latter therefore flourished in the beginning of the 15th century. According to his followers he was an incarnation of Siva; but in the controversial tract above named he calls himself the son of Matsyendra Nāth, and grandson of Adināth. Matsyendra Nāth appears to have been the individual who introduced the Yoga Saivism into Nepāl: one of the works of the sect, the Hatha Pradipa, makes Matsyendra prior to Gorakh by five spiritual descents, and this would place the former in the 14th century, supposing the Kabir work to be correct in the date it attributes to the latter.

If the date assigned by Hamilton to the migration of the Hindu tribes from Chitaur, the beginning of the 14th century be accurate, it is probable that this was the period at which the worship of Siva, agreeably to the doctrines of Matsyendra, or Gorakh, was introduced there, and into the eastern provinces of Hindustan.

The temple of Gorakhnāth at Gorakhpur, according to the local tradition, was founded by Siva in the second or Treta age. Of its revolutions subsequent to that period no account was preserved, until it was converted into a Mahomedan mosque by Alā-addin. The temple, after some interval, was re-built in a different situation by an association of the followers of Gorakhnāth, and this was possibly the period at which the sect assumed its present form. A similar fate, however, attended this edifice and it was appropriated by Aurengzeb to the Mahomedan religion. A second interval elapsed before a shrine was again erected to Gorakhnath, when it was re-built on the spot on which it now stands by Buddhanāth according to instructions communicated to him by Gorakhnāth in person. The present temple is situated to the west of the city of Gorakhpur, and attached to it on the south are three temples consecrated to

Mahādeva, Pasupatināth, and Hanumān. The inclosure also comprehends the tombs of several eminent members of this communion and the dwellings of the Mahant and his resident disciples.

Gorakhnāth was a man of some acquirement, and has left specimens of his scholarship in two Sanskrit Compositions, the Goraksha Sataka and Goraksha Kalpa: third, the Goraksha Sahasra Nāma is, probably, of his writing. The celebrated Bhartribari, the brother of Vikramāditya, is said to have been one of his disciples, but chronology will not admit of such an approximation. According to the authorities of the sect Gorakh is but one of nine eminent teachers, or Nāths. Of the perfect Yogis, or Siddhas, eighty-four are enumerated; but it is said, that there have been many more, of whom several are still upon the surface of the earth.

The Jogis of Gorakhnāth are usually called Kānpātās from having their ears bored and rings inserted in them at the time of their initiation. They may be of any cast; they live as ascetics, either singly or in Maths. Siva is the object of their worship—they officiate indeed as the priests of that deity in some places, especially at the celebrated Lāt, or staff, of Bhairava at Beneras. They mark the forehead with a transverse line of ashes, and smear the body with the same; they dress in various styles, but in travelling usually wear a cap of patch-work and garments dyed with red ochre. Some wear simply a Dhoti, or cloth round the loins.

The term of Jogi, in popular acceptance, is of almost as general application as Sannyāsi and Vairāgi; and it is difficult to fix its import upon any individual class besides the Kānpātā: the vagrants so called following usually the dictates of their own caprice as to worship and belief, and often, it may be conceived, employing the character as a mere plea for a lazy livelihood. The Jogis are, indeed, particularly distinguished amongst the different mendicant chara-

acters by adding to their religious personification more of the mountebank than any others: most of the religious mendicants, it is true, deal in fortune—telling, interpretation of dreams, and palmistry; they are also often empirics, and profess to cure diseases with specific drugs, or with charms and spells: but besides these accomplishments, the Jogi is frequently musical, and plays and sings; he also initiates animals into his business, and often travels about with a small bullock, a goat, or a monkey, when he has taught to obey his commands, and to exhibit amusing gesticulations. The dress of this class of Jogis is generally a cap and coat, or frock of many colours: they profess to worship Siva, and often carry the Linga, like the Jangamas, in the cap; all classes and sects assume the character, and Musalman Jogis are not uncommon. One class of the Hindu Jogis is called Sārangihār, from their carrying a Sārangi, or small fiddle or lute, with which they accompany their songs: these are usually Bhāshā stanzas on religious or mythological topics, amongst which stanzas ascribed to Bhatrihari, and a Paurānic legend of the marriage of Siva and Pārvati, are particularly celebrated. The Sārangihārs beg in the name of Bhairava: another sect of them, also followers of that deity, are termed Dorihārs from their trafficking in small pedlary, especially the sale of thread and silk, to the housewives of the villages; another class adopt the name of Matsyendris, or Machchhendris, from Matsyendra, whom they regard as their founder; and a fourth set are Bhartriharis from a traditional reference to him as the institutor of this particular order. The varieties of this class of mendicants, however, cannot be specified: they are all errants, fixed residences, or Maths, of any Jogis except the Kānpātās rarely occurring: an observation that will apply to perhaps all the Saiva sects, of whom it yet remains to give an account.

JANGAMAS.

The worship of Siva, under the type of the Linga, it has been observed, is almost the only form in which that deity is revered. It is also perhaps the most ancient object of homage adopted in India subsequently to the ritual of the Vedas, which was chiefly, if not wholly, addressed to the elements, and particularly to Fire. How far the worship of the Linga is authorised by the Vedas, is doubtful, but it is the main purport of several of the Purānas. There can be no doubt of its universality at the period of the Mohammedan invasion of India. The idol destroyed by Mahmūd of Ghizni was nothing more than a Linga, being, according to Mirkhond, a block of stone four or five cubits long and of proportionate thickness. It was, in fact, one of the twelve great Lingas then set up in various parts of India, several of which, besides Somesvara, or Somanāth, which was the name of the Siva demolished by Mahmūd, were destroyed by the early Mohammedan conquerors. Most, if not all of them, also are named in works, of which the date cannot be much later than the eighth or ninth century, and it is therefore to be inferred with as much certainty as any thing short of positive testimony can afford, that the worship of Siva, under this type, prevailed throughout India at least as early as the fifth or sixth century of the Christian era. Considered as one great branch of the universal public worship, its prevalence, no doubt, dates much earlier; but the particular modifications under which the several types received their local designations, and became entitled to special reverence, are not in every case of remote antiquity.

One of the forms in which the Linga worship appears is that of the Lingāyats, Lingavants, or Jangamas, the essential characteristic of which is wearing the emblem on some part of the dress or person. The type is of a small size, made

of copper or silver, and is commonly worn suspended in a case round the neck, or sometimes tied in the turban. In common with the Saivas generally the Jangamas smear their foreheads with Bibhuti or ashes, and wear necklaces, and carry rosaries, made of the Rudrāksha seed. The clerical members of the sect usually stain their garments with red ochre. They are not numerous in Upper India, and are rarely encountered except as mendicants leading about a bull, the living type of Nandi, the bull of Siva, decorated with housings of various colours, and strings of Cowri shells—the conductor carries a bell in his hand, and thus accompanied goes about from place to place, subsisting upon alms. In the South of India the Lingāyats are very numerous, and the officiating priests of the Saiva shrines are commonly of this sect, when they bear the designations of Arādhyā Pandāram. The sect is also there known by the name of Vira Saiva. The following account of the restorer, if not the founder of the faith, as well as a specimen of the legends by which it is maintained, are derived from the Basava Purāna.

According to the followers of this faith, which prevails very extensively in the Dekhan, Basya, Basava, Basvana, or Basvapa or Basavappa, different modes of writing his name, only restored this religion, and did not invent it. This person, it is said, was the son of Mādiga Rāya, a Brahman, and Madevi, written also Madala arasu and Mahāmbā, inhabitants of Hingulesvar Parvatī Agrahāram, on the west of Sri Saila, and both devout worshippers of Siva. In recompense of their piety Nandi, the bull of Siva, was born on earth as their son, becoming incarnate by command of Siva, on his learning from Nārada the decline of the Saiva faith and prevalence of their less orthodox systems of religion. The child was denominated after the Basva or Basava, the bull of the deity. On his arriving at the age of investiture he refused to assume the thread ordinarily worn

by Brahmans, or to acknowledge any Guru except Isvara, Siva. He then departed to the town of Kalyān, the capital of Bijala or Vijala Rāya, and obtained in marriage Gangāmbā the daughter of the Dandanāyak, or minister of police. From thence he repaired to Sangamesvara, where he received from Sangamesvara Svāmi initiation in the tenets of the Vira Saiva faith. He was invited back from this place to succeed his father-in-law upon his decease in the office he had held.

After his return to Kalyān, his sister, who was one of his first disciples, was delivered of a son, Chenna Basava, who is not unfrequently confounded with his uncle, and regarded, perhaps more correctly, as the founder of the sect.

After recording this events the work enumerates various marvellous actions performed by Basava and several of his disciples, such as converting grains of corn to pearls,—discovering hidden treasures—feeding multitudes—healing the sick, and restoring the dead to life. The following are some of the anecdotes narrated in the Purāna.

Basava having made himself remarkable for the profuse bounties he bestowed upon the Jangamas, helping himself from the Royal Treasury for that purpose, the other ministers reported his conduct to Bijala, who called upon him to account for the money in his charge. Basava smiled, and giving the keys of the Treasury to the king, requested him to examine it, which being done, the amount was found wholly undiminished. Bijala thereupon caused it to be proclaimed, that whoever calumniated Basava should have his tongue cut out.

A Jangama, who cohabited with a dancing girl, sent a slave for his allowance of rice to the house of Basava, where the messenger saw the wife of the latter, and on his return reported to the dancing girl the magnificence of her attire. The mistress of the Jangama was filled with a longing for a similiar dress, and the Jangama having no other means of

gratifying her repaired to Basava, to beg of him his wife's garment. Basava immediately stripped Gangāmbā, his wife, and other dresses springing from her body, he gave them all to the Jangama.

A person of the name of Kanapa, who regularly worshipped the image of Ekāmresvara, imagining the eyes of the deity were affected, plucked out his own, and placed them in the sockets of the figure. Siva, pleased with his devotion, restored his worshipper his eyes.

A devout Saiva named Mahādevāla Machāya, who engaged to wash for all the Jangamas, having killed a child, the Rājā ordered Basava to have him secured and punished; but Basava declined undertaking the duty, as it would be unavailing to offer any harm to the worshippers of Siva. Bijala persisting sent his servants to seize and tie him to the legs of an elephant, but Machāya caught the elephant by the trunk, and dashed him and his attendants to pieces. He then proceeded to attack the Rājā, who being alarmed applied to Basava, and by his advice humbled himself before the offended Jangama. Basava also deprecated his wrath, and Machāya being appeased forgave the king and restored the elephant and the guards to life.

A poor Jangama having solicited alms of Kinnarāyu, one of Basava's chief disciples, the latter touched the stones about them with his staff, and converting them into gold told the Jangama to help himself.

The work is also in many places addressed to the Jains in the shape of a dialogue between some of the Jangama saints and the members of that faith, in which the former narrate to the latter instances of the superiority of the Saiva religion, and the falsehood of the Jain faith, which appears to have been that of Bijala Rāya, and the great part of the population of Kalyāna. In order to convert them Ekānta Ramāya, one of Basava's disciples, cut off his head in their presence, and then marched five days in solemn pro-

cession through and round the city, and on the fifth day replaced his head upon his shoulders. The Jain Pagodas were thereupon, it is said, destroyed by the Jangamas. It does not appear, however, that the king was made a convert, or that he approved of the principles and conduct of his minister. He seems, on the contrary, to have incurred his death by attempting to repress the extension of the Vira Saiva belief. Different authorities, although they disagree as to the manner in which Bijala was destroyed, concur in stating the fact: the following account of the transaction is from the present work.

"In the city of Kalyāna was two devout worshippers of Siva, named Allaya and Madhuvaya. They fixed their faith firmly on the divinity they adored, and assiduously revered their spiritual preceptor, attending upon Basava whithersoever he went. The king, Bijala, well knew their merits, but closed his eyes to their superiority, and listening to the calumnious accusations of their enemies commanded the eyes of Allaya and Madhuvaya to be plucked out. The disciples of Basava, as well as himself, were highly indignant at the cruel treatment of these holy men, and leaving to Jagaddeva the task of putting Bijala to death, and denouncing imprecations upon the city, they departed from Kalyāna. Basava fixed his residence at Sangamesvara.

Machāya, Bommidevaya, Kinnara, Kannatha, Bommadeva, Kakaya, Masanaya, Kolakila Bommadeva, Kesirajaya, Mathirajaya, and others, announced to the people that the fortunes of Bijala, had passed away, as indicated by portentous signs; and accordingly the crows crowed in the night, Jackals howled by day; the sun was eclipsed, storms of wind and rain came on, the earth shook, and darkness overspread the heavens. The inhabitants of Kalyāna were filled with terror.

When Jagaddeva repaired home, his mother met him, and told him that when any injury had been done to a disciple

of the Saiva faith his fellow should avenge him or die. When Daksha treated Siva with contumely, Pārvaṭi threw herself into the flames, and so, under the wrong offered to the saints, he should not sit down contented: thus saying, she gave him food at the door of his mansion. Thither also came Mallaya and Bommaya, two others of the saints, and they partook of Jagaddeva's meal. Then smearing their bodies with holy ashes, they took up the spear, and sword, and shield, and marched together against Bijala. On their way a bull appeared, whom they knew to be a form of Basava came to their aid, and the bull went first even to the court of the king, goring any one that came in their way, and opening a clear path for them. Thus they reached the the court, and put Bijala to death in the midst of all his courtiers, and then they danced, and proclaimed the cause why they had put the king to death. Jagaddeva on his way back recalling the words of his mother stabbed himself. Then arose dissension in the city, and the people fought amongst themselves, and horses with horses, and elephants with elephants, until, agreeably to the curse denounced upon it by Basava and his disciples, Kalyāṇa was utterly destroyed.

Basava continued to reside at the Sangamesvara, conversing with his disciples, and communing with the divine Essence, and he expostulated with Siva, saying, "By thy command have I, and thy attendant train, come upon earth, and thou hast promised to recall us to thy presence when our task was accomplished." The Siva and Pārvaṭi came forth from the Sangamesvara Lingam, and were visible to Basava, who fell on the ground before them. They raised him, and led him to the sanctuary, and all three disappeared in the presence of the disciples, and they praised their master, and flowers fell from the sky, and then the disciples spread themselves abroad, and made known the absorption of Basava into the emblem of

Siva.—Mackenzie Collect, Vol. 2nd. Hālakandā MSS. [P. P. 3-12.]

The date of the events here recorded is not particularised; but from various authorities they may be placed with confidence in the early part of the eleventh century.

The Mackenzie Collection, from which the above is taken, contains a number of works of a similar description in the ancient Kanara dialect. There are also several works of the same nature in Tetugu, as the Basavesvara Purāṇa, Panditārādhyā Charitra, and others: Although the language of these composition may now have become obscure or obsolete, it is not invariably so, and at any rate was once familiar. This circumstance, and the marvellous character of the legends they relate, specimens of which have been given in the above account of the founder of the sect; adapted them to the comprehension and taste of the people at large, and no doubt therefore exercised a proportionate influence. Accordingly Wilks, Buchanan, and Dubois represent the Lingavants as very numerous in the Dekhan, especially in Mysore, or those countries constituting ancient Kanara, and they are also common in Telingana. In Upper India there are no popular works current, and the only authority is a learned Bhāshyā, or Comment, by Nīlkāntha, on the Sutras of Vyāsa, a work not often met with; and, being in Sanskrit, unintelligible to the multitude.

PARAMAHANSA.

According to the introduction to the Dwādasā Mahāvākya, by a Dandi author, Vaikuṭha Puri, the Sannyāsi is of four kinds,—the Kutichara, Bahūdaka, Hansa, and Paramahansa: the difference between whom, however, is only the graduated intensity of their self-mortification and profound abstraction. The Paramahansa is the most eminent of these gradations; and is the ascetic who is solely occupied with the

investigation of Brahma, or spirit, and who is equally indifferent to pleasure or pain, insensible of heat or cold, and incapable of satiety or want.

Agreeably to this definition, individuals are sometimes met with who pretend to have attained such a degree of perfection: in proof of it they go naked in all weathers, never speak, and never indicate any natural want: what is brought to them as alms or food, by any person, is received by the attendants to whom their supposed sanctity or a confederation of interest attaches, and by these attendants they are fed and served on all occasions, as if they were as helpless as infants. It may be supposed that, not unfrequently, there is much knavery in this helplessness, but there are many Hindus whose simple enthusiasm induces them honestly to practice such self-denial, and there is little risk in the attempt, as the credulity of their countrymen, or rather countrywomen, will in most places take care that their wants are amply supplied. These devotees are usually included amongst the Saiva ascetics; but it may be doubted whether the classification is correct.

AGHORIS.

The pretended insensibility of the Paramahansa being of a passive nature is at least inoffensive, and even where it is mere pretence, the retired nature of the practice renders the deception little conspicuous or revolting. The same profession of worldly indifference characterises the Aghori, or Aghorapanthi; but he seeks occasions for its display, and demands alms as a reward for its exhibition.

The original Aghori worship seems to have been that of the Devi in some of her terrific forms, and to have required even human victims for its performance. In imitation of the formidable aspect under which the goddess was worshipped, the appearance of her votary was rendered as hideous

as possible, and his wand and water-pot were a staff set with bones and the upper half of a skull: the practices were of a similar nature, and flesh and spirituous liquors constituted, at will, the diet of the adept.

The regular worship of this sect has long since been suppressed, and the only traces of it now left are presented by a few disgusting wretches, who, whilst they profess to have adopted its tenets, make them a mere plea for extorting alms. In proof of their indifference to worldly objects, they eat and drink whatever is given to them, even order and carrion. They smear their bodies also with excrement, and carry it about with them in a wooden cup, or skull, either to swallow it, if by so doing they can get a few pice; or to throw it upon the persons, or into the houses of those who refuse to comply with their demands. They also for the same purpose inflict gashes on their limbs, that the crime of blood may rest upon the head of the recusants; and they have a variety of similar disgusting devices to extort money from the timid and credulous Hindu. They are fortunately not numerous, and are universally detested and feared.

URDDHABAHUS, AKAS MUKHIS, AND NAKHIS.

Personal privation and torture being of great efficacy in the creed of the Hindus, various individuals, some influenced by credulity, and some by knavery, have adopted modes of distorting their limbs, and forcing them out of their natural position, until they can no longer resume their ordinary direction.

The Urddhabāhus extend one or both arms above their heads, till they remain of themselves thus elevated. They also close the fist, and the nails being necessarily suffered to grow make their way between the metacarpal bones, and completely perforate the hand. The Urddhabāhus are solitary mendicants, as are all of this description, and never

have any fixed abode : they subsist upon alms ; many of them go naked, but some wear a wrapper stained with ochre ; they usually assume the Saiva marks, and twist their hair so as to project from the forehead, in imitation of the Jatā of Siva.

The Akāsmukhis hold up their faces to the sky, till the muscles of the back of the neck become contracted, and retain it in that position : they wear the Jatā, and allow the beard and whiskers to grow, smearing the body with ashes : some wear coloured garments : they subsist upon alms.

The Nakhis are of a similar description with the two preceding, but their personal characteristic is of a less extravagant nature, being confined to the length of their finger nails, which they never cut : they also live by begging, and wear the Siva mark.

GUDARAS.

The Gudas are so named from a fan of metal which they carry about with them, and in which they have a small fire, for the purpose of burning scented woods at the houses of the persons from whom they receive alms. These alms they do not solicit further than by repeating the word Alakh, expressive of the indescribable nature of the deity. They have a peculiar garb, wearing a large round cap, and a long frock or coat stained with ochery clay. Some also wear earrings, like the Kānpātā Jogis, or a cylinder of wood passed through the lobe of the ear, which they term the Khechari Mudrā, the seal or symbol of the deity, of him who moves in the heavens.

RUKHARAS, SUKHARAS, AND UKHARAS.

The Sukharas are Saiva mendicants, distinguished by carrying a stick three spans in length ; they dress in a cap

and a sort of petticoat stained with ochery earth, smear their bodies with ashes, and wear ear-rings of the Rudrāksha seed. They also wear over the left shoulder a narrow piece of cloth dyed with ochre, and twisted, in place of the Zannar.

The Rukharas are of similar habits and appearance, but they do not carry the stick, nor wear the Rudrāksha ear-rings, but in their place metallic ones: these two classes agree with the preceding in the watchword, exclaiming Alakh, as they pass along; the term is, however, used by other classes of mendicants.

The Ukharas are said to be members of either of the preceding classes, who drink spirituous liquors, and eat meat: they appear to be the refuse of the three preceding mendicant classes, who, in general, are said to be of mild and inoffensive manners.

KARA LINGIS.

These are vagabonds of little credit; except sometimes amongst the most ignorant portions of the community, they are not often met with: they go naked, and to mark their triumph over sensual desires, affix an iron ring and chain on the male organ, they are professedly worshippers of Siva.

SANNYASIS, BRAHMACHARIS, AND AVADHUTAS.

Although the terms Sannyāsi and Vairāgi are, in a great measure, restricted amongst the Vaishnavas to peculiar classes, the same limit can scarcely be adopted with regard to the Saivas. All the sects, except the Samyogi Aitis, are so far Sannyāsi, or excluded from the world, as not to admit of married teachers, a circumstance far from uncommon, as we have seen amongst the more refined followers of Vishnu. Most of the Saiva sects, indeed, are of a very inferior description to those of the Vaishnavas.

Besides the individuals who adopt the Danda Grahana, and are unconnected with the Dasnāmis, there is a sect of devotees who remain through life members of the condition of the Brahmachāri, or student : these are also regarded as Sannyasis, and where the term is used in a definite sense, these twelve kinds, the Dandis, Brahmachāris, and ten Dasnāmi orders are implied. In general, however, the term, as well as Avadhuta, and Alakhnāmi express all the Saiva classes of mendicants, except perhaps the Jogis.

NAGAS.

The Saiva Sannyāsis who go naked are distinguished by this term. They smear their bodies with ashes, allow their hair, beards, and whiskers to grow, and wear the projecting braid of hair, called the Jatā ; like the Vairāgi Nāgas, they carry arms, and wander about in troops, soliciting alms, or levying contributions. The Saiva Nāgas are chiefly the refuse of the Dandi and Atit orders, or men who have no inclination for a life of study or business ; when weary of the vagrant and violent habits of the Nāga, they re-enter the better disposed classes, which they had first quitted. The Saiva Nāgas are very numerous in many parts of India, though less so in the Company's provinces than in any other : they were formerly in great numbers in Bundelkhand, and Himmet Bahādur. was a pupil of one of their Mahants, Rājendra Gir, one of the lapsed Dasnāmi ascetics. These Nāgas are the particular opponents of the Vairāgi Nāgas, and were, no doubt, the leading actors in the bloody fray at Haridwār, which had excluded the Vaishnavas from the great fair there, from 1760, till the British acquired the country. The leader of the Saiva party was called Dhokal Gir, and he, as well as the spiritual guide of Himmet Bahādur, was consequently of the Dasnāmi order, which would thus seem to be addicted to violent and war-like habits. With respect

to the sanguinary affray at Haridwār, in which we are told eighteen thousand Vairāgis were left dead on the field, there is a different legend current of the origin of the conflict from that given in the Researches, but neither of them is satisfactory, nor indeed is any particular cause necessary, as the opposite objects of worship, and the pride of strength and numbers, and consequent struggle for pre-eminence are quite sufficient to account for the dispute.

SAKTAS.

The worshippers of the Sakti, the power or energy of the divine nature in action, are exceedingly numerous amongst all classes of Hindus. This active energy is, agreeably to the spirit of the mythological system, personified, and the form with which it is invested, considered as the especial object of veneration, depends upon the bias entertained by the individuals towards the adoration of Vishnu or Siva. In the former case the personified Sakti is termed Lakshmi, or Mahā Lakshmi, and in the latter, Pārvati, Bhavāni, or Durgā. Even Sarasvati enjoys some portion of homage, much more than her lord, Brahmā, whilst a vast variety of inferior beings of Malevolent character and formidable aspect receives the worship of the multitude. The bride of Siva, however, in one or other of her many and varied forms, is found the most popular emblem in Bengal and along the Ganges.

The worship of the female principle, as distinct from the divinity, appears to have originated in the literal interpretation of the metaphorical language of the Vedas, in which the will or purpose to create the universe is represented as originating from the creator, and co-existent with him as his bride, and part of himself. Thus in the Rīg Veda it is said, "That divine spirit breathed with afflation, single with (Svadhā) her who is sustained within him; other than him nothing existed. First desire was formed in his mind, and

that became the original productive seed"; and the Sāma Veda, speaking of the divine cause of creation, says, "He felt not delight, being alone. He wished another, and instantly became such. He caused his own self to fall in twain, and thus became husband and wife. He approached her, and thus were human beings produced." In these passages it is not unlikely that reference is made to the primitive tradition of the origin of mankind, but there is also a figurative representation of the first indication of wish or will in the Supreme Being. Being devoid of all qualities whatever, he was alone, until he permitted the wish to be multiplied, to be generated within himself. This wish being put into action, it is said, became united with its parents, and then created beings were produced. Thus this first manifestation of divine power is termed *Ichchhārūpa*, personified desire; and the creator is designated as *Svechchhāmāya*, united with his own will, whilst in the Vedānta philosophy, and the popular sects, such as that of Kābir, and others, in which all created things are held to be illusory, the Śakti, or active will of the deity, is always designated and spoken of as *Māyā* or *Mahāmāyā*, original deceit or illusion.

Another set of notions of some antiquity which contributed to form the character of the Śakti, whether general or particular, was derived from the Sāṅkhya philosophy. In this system, nature, *Prakriti*, or *Mula Prakriti*, is defined to be of eternal existence and independent origin, distinct from the supreme spirit, productive though no production, and the plastic origin of all things, including even the gods. Hence *Prakriti* has come to be regarded as the mother of gods and men, whilst as one with matter, the source of error, it is again identified with *Māyā*, or delusion, and as co-existent with the Supreme as his Śakti, his personified energy, or his bride.

These mythological fancies have been principally disseminated by the Purāṇas, in all of which *Prakriti*, or *Māyā*, bears

a prominent part. The aggregate of the whole is given in the *Brahma Vaivārtha Purāna*, one section of which, the *Prakṛiti Khanda*, is devoted to the subject, and in which the legends relating to the principal modifications of the female principle are narrated.

According to this authority, *Brahma*, or the supreme being, having determined to create the universe by his supreme-human power, became two-fold, the right half becoming a male, the left half a female, which was *Prakṛiti*. She was of one nature with *Brahma*. She was illusion, eternal and without end: as is the soul, so is its active energy; as the faculty of burning is in fire. In another passage it is said, that *Kṛishna*, who is in this work identified with the Supreme, being alone invested with the divine nature, beheld all one universal blank, and contemplating creation with his mental vision, he began to create all things by his own will, being united with his will, which became manifest as *Mula Prakṛiti*. The original *Prakṛiti* first assumed five forms—*Durgā* the bride, *Sakti*, and *Māyā*, of *Siva*, *Lakshmi* the bride, *Sakti* and *Māyā* of *Vishnu*, *Sarasvatī* the same of *Brahmā*, or in the *Brahma Vaivārtha Purāna*, of *Hari*, whilst the next, *Sāvitṛi* is the bride of *Brahmā*. The fifth division of the original *Prakṛiti*, was *Rādhā*, the favourite of the youthful *Kṛishna*, and unquestionably a modern intruder into the Hindu Pantheon.

Besides these more important manifestation of the female principle, the whole body of goddesses and nymphs of every order are said to have sprung from the same source, and indeed every creature, whether human or brutal, of the female sex, is referred to the same principle, whilst the origin of males is ascribed to the primitive *Purusha*, or male. In every creation of the universe it is said the *Mula Prakṛiti* assumes the different gradations of *Anśarupini*, *Kālārupini*, *Kālānsarupini*, or manifest herself in portions, parts, and portions of parts, and further subdivisions. The

chief Ansas are, besides the five already enumerated, Gangā, Tulasi, Manasā, Shashti, or Devasenā, Mangalachandikā, and Kālī; the principal Kalās are Swāhā, Swadhā, Dakshinā, Swasti, Pushti, Tushti, and others, most of which are allegorical personifications, as Dhriti, Fortitude, Pratisthā, Fame, and Adharma, wickedness, the bride Mrityu, or death of. Aditi, the mother of the gods, and Diti, the mother of the Demons, are also Kalās of Prakriti. The list includes all the secondary goddesses. The Kalānsas and Ansānsas, or sub-divisions of the more important manifestations, are all womankind, who are distinguished as good, middling, or bad, according as they derive their being from the parts of their great original in which the Satya, Rajas, and Tamo Guna, or property of goodness, passion, and vice predominates. At the same time as manifestations of the great cause of all they are entitled to respect, and even to veneration: whoever, says the Brahma Vaivartta Purāṇa, offends or insults a female, incurs the wrath of Prakriti, whilst he who propitiates a female, particularly the youthful daughter of a Brahman with clothes, ornaments and perfumes, offers worship to Prakriti herself. It is in the spirit of this last doctrine that one of the principal rites of the Sāktas is the actual worship of the daughter or wife of a Brahman, and leads with one branch of the sect at least to the introduction of gross impurities. But besides this derivation of Prakriti, or Sakti, from the Supreme, and the secondary origin of all female nature from her, those who adopt her as their especial divinity employ the language invariably addressed towards the preferential object of worship in every sect, and contemplate her as comprising all existence in her essence. Thus she is not only declared to be one with the deity, of whose energy some one of her manifestations is the type, as Devi with Siva, and Lakshmi with Vishnu; but it is said, that she is equally in all things, and that all things are in her, and that besides her there is nothing.

Although the adoration of Prakriti or Sakti is, to a certain extent, authorised by the Purānas, particularly the Brahma Vaivartta, the Skanda, and the Kālikā, yet the principal rites and formulæ are derived from an independent series of works known by the collective term of Tantras. These are infinitely numerous, and in some instances of great extent ; they always assume the form of a dialogue between Siva and his bride, in one of her many forms, but mostly as Umā and Pārvati, in which the goddess questions the God as to the mode of performing various ceremonies, and the prayers and incantations to be used in them. These he explains at length, and under solemn cautions that they involve a great mystery on no account whatever to be divulged to the profane.

The followers of the Tantras profess to consider them as a fifth Veda, and attribute to them equal antiquity and superior authority. The observances they prescribe, have, indeed, in Bengal almost superseded the original ritual. The question of their date is involved in considerable obscurity. From the practices described in some of the Purānas, particularly that of the Dikshā or rite of initiation, in the Agni-Purāna, from the specification of formulæ comprising the mystical monosyllables of the Tantras in that and other similar compilations, and from the citation of some of them by name in different Paurānic works, we must conclude that some of the Tantras are prior to those authorities. But the date of the Purānas themselves is far from determined, and whilst some parts of them may be of considerable antiquity, other portions of most, if not of all, are undoubtedly subsequent to the tenth century of the Christian era. It is not unlikely, however, that several of the Tantras are of earlier composition, especially as we find the system they inculcate included by Anandagiri, in his life of Sankarāchārya, amongst the heterodoxis which that Legislator succeeded in confuting. On the other hand there appears no indication of Tāntrika notions in the Mahābhārat, and the name of Tantra,

in the sense of a religious text book, does not occur in the vocabulary of Amara Singha. It may therefore be inferred, that the system originated at some period in the early centuries of Christianity, being founded on the previous worship of the female principle, and the practices of the Yoga with the Mantras, or mystical formulæ of the Vedas. It is equally certain that the observances of the Tantras have been carried to more exceptionable extremes in comparatively modern times; and that many of the works themselves are of recent composition. They appear also to have been written chiefly in Bengal and the Eastern districts, many of them being unknown in the West and South of India, and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people.

The Tantras are too numerous to admit in this place of their specification, but the principal are the *Syāmā Rahasya*, *Rudra Yāmala*, *Mantra Mahodadhi*, *Sārādā Tilaka*, and *Kālikā Tantra*, whilst the *Kulachudāmani*, *Kulārnavā*, and similar works, are the chief authorities of one portion of the *Sāktas*, the sect being divided into two leading branches, the *Dakshināchāris* and *Vāmāchāris*, or followers of the right hand and left hand ritual.

DAKSHINAS, OR BHAKTAS.

When the worship of any goddess is performed in a public manner, and agreeably to the Vaidik or Paurānic ritual, it does not comprehend the impure practices which are attributed to a different division of the adorers of *Sakti*, and which are particularly prescribed to the followers of this system. In this form it is termed the *Dakshina*, or right hand form of worship. The only observance that can be supposed to form an exception to the general character of this mode is the *Bali*, an offering of blood, in which rite a

number of helpless animals, usually kids, are annually decapitated. In some cases life is offered without shedding blood, when the more barbarous practice is adopted of pummelling with the fists the poor animal to death: at other times blood only is offered without injury to life. These practices, however, are not considered as orthodox, and approach rather to the ritual of the Vāmāchāris, the more pure Bali consisting of edible grain, with milk and sugar. Animal victims are also offered to Devī, in her terrific forms only, as Kālī or Durgā. The worship is almost confined to a few districts; and, perhaps, is carried to no great extent.

Although any of the goddesses may be objects of the Sākta worship, and the term Sakti comprehends them all, yet the homage of the Sāktas is almost restricted to the wife of Siva, and to Siva himself as identified with his consort. The sect is in fact ramification from the common Saiva stock, and is referred to Siva himself as its institutor. In the Tantras, as has been noticed, he appears as its professor, expounding to Pārvati the mantras, tenets, and observances of the Sākta worship, whether of the right or left hand description.

The worship of Devī, thus naturally resulting from the works on which the Sākta doctrines are founded, is one of considerable antiquity and popularity. Laying aside all uncertain and fabulous testimony, and the adoration of Vindhyā Vāsini, near Mirzapur, has existed for more than seven centuries, and that of Jvālāmukhi at Nagarkot very early attracted Mohammedan persecution. These places still retain their reputation, and are the objects of pilgrimage to devout Hindus. On the eighth of the dark fortnight of Chaitra and Kartik in particular a numerous assemblage of pilgrims takes place at them.

The adoration of Kālī, or Durgā, is however particularly prevalent in Bengal, and is cultivated with practices scarcely known in most other provinces. Her great festival, the

Dasaharā, is in the West of India marked by no particular honors, whilst its celebration in Bengal occupies ten days of prodigal expenditure. This festival, the Durgā Pujā, is now well known to Europeans, as is the extensive and popular establishment near Calcutta, the temple of Kālī at Kālī Ghāt. The rites observed in that place, and at the Durgā Pujā, however, almost place the Bengali Śāktas amongst the Vāmācharis, notwithstanding the rank assigned them in the Dakshināchāri Tantrarāja, which classes the Gauras with the Keralas and Kashmirians, as the three principal divisions of the purer worshippers of Sakti.

VAMIS, OR VAMACHARIS.

The Vāmis mean the left hand worshippers, or those who adopt a ritual contrary to that which is usual, and to what indeed they dare publicly avow. They worship Devi, the Sakti of Siva, but all the goddesses, as Laksmī, Sarasvatī, the Mātris, the Nāyikās, the Yoginis, and even the fiend-like Dākinis and Sākinis, are admitted to a share of homage. With them, as well as with the preceding sect, Siva is also an object of veneration, especially in the form of Bhairava, with which modification of the deity it is the object of the worshipper to identify himself.

The worship of the Vāmāchāris is derived from a portion of the Tantras: it resolves itself into various subjects, apparently into different sects, of which that of the Kaula, or Kulīna, is declared to be pre-eminent. The object of the worship is, by the reverence of Devi or Sakti, who is one with Siva, to obtain supernatural powers in his life, and to be identified after death with Siva and Sakti.

According to the immediate object of the worshipper is the particular form of worship; but all the forms require the use of some or all of the five Makāras, Mānsa, Matsya, Madya, Maithuna, and Mudrā, flesh, fish, wine, women, and

certain mystical gesticulations. Suitable Mantras are also indispensable, according to the end proposed, consisting of various unmeaning monosyllable combinations of letters of great imaginary efficacy.

Where the object of the ceremony is to acquire an interview with and control over impure spirits, a dead body is necessary. The adept is also to be alone, at midnight, in a cemetery or place where bodies are burnt or buried, or criminals executed: seated on the corpse he is to perform the usual offerings, and if he does so without fear, the Bhutas the Yoginis, and other male or female goblins become his slaves.

In this, and many of the observances practiced, solitude is enjoined; but all the principal ceremonies comprehend the worship of Sakti, and require for that purpose the presence of a female as the living representative and the type of the goddess. This worship is mostly celebrated in a mixed society, the men of which represent Bhairavas or Viras, and the women Bhairavas and Nāyikās. The Sakti is personated by a naked female, to whom meat and wine are offered, and then distributed amongst the assistants, the recitation of various Mantras and texts, and the performance of the Mudrā, or gesticulations with the fingers, accompanying the different stages of the ceremony, and it is terminated with the most scandalous orgies amongst the votaries. The ceremony is entitled the Sri Chakra, or Purnābhisheka, the Ring, or Full initiation.

The occurrence of these impurities is certainly countenanced by the texts, which the sects regard as authorities, and by a very general belief of their occurrence. The members of the sect are enjoined secrecy; which, indeed, it might be supposed they would observe on their own account, and, consequently, will not acknowledge their participation in such scenes. They will not, indeed, confess that they are of the Sākta sect, although their reserve in this respect is said,

latterly, to be much relaxed. It is contrary, however, to all knowledge of the human character, to admit the possibility of these transactions in their fullest extent; and, although the worship of the Sakti, according to the above outline, may be sometimes performed, yet there can be little doubt of its being practiced but seldom, and then in solitude and secrecy. In truth, few of the ceremonies, there is reason to believe, are ever observed; and although the Chakra is said to be not uncommon, and by some of the zealous Sāktas it is scarcely concealed, it is usually nothing more than a convivial party, consisting of the members of a single family, or at which men only are assembled, and the company are glad to eat flesh and drink spirits, under the pretence of a religious observance. In justice to the doctrines of the sect, it is to be observed that these practices, if instituted merely for sensual gratification, are held to be as illicit and reprehensible as in any other branch of the Hindu faith.

The followers are considered as very numerous, especially amongst the Brahmanical tribe: all classes are however admissible, and are equal and alike at the ceremonies of the sect. In the world they resume their characteristic distinctions, and wear the sectarial marks, and usually adopt the outward worship of any other division, whether orthodoxical or heretical. When they assume particular insignia, they are a semi-circular line or lines on the forehead, of red saunders or vermillion, or a red streak up the middle of the forehead, with a circular spot of red at the root of the nose. They use a rosary of Rudrāksha seeds, or of coral beads, but of no greater length than may be concealed in the hand, or they keep it in a small purse, or a bag of red cloth. In worshipping they wear a piece of red silk round the loins, and decorate themselves with garlands of crimson flowers.

KANCHULIYAS.

This is a sect of which the existence may be questioned; notwithstanding the assertion that it is not uncommon in the South of India. The worship is that of Sakti, and the practices are similar to those of the Kaulas, or Vāmāchāris. It is said to be distinguished by one peculiar rite, the object of which is to confound all the ties of female alliance, and to enforce not only a community of women amongst the votaries, but disregard even to natural restraints. On occasions of worship the female votaries are said to deposit their upper vests in a box in charge of the Guru. At the close of the usual rites the male worshippers take each a vest from the box, and the female to whom the garment appertains, be she ever so nearly of kin to him, is the partner for the time of his licentious pleasures.

KARARI.

The Karāri is the worshipper of Devi, in her terrific forms, and is the representative of the Aghora Ghanta and Kāpālīka, who as lately only as seven or eight centuries ago, there is reason to suppose, sacrificed human victims to Kālī, Chāmunda, Chhinnamastakā, and other hideous personifications of the Sakti of Siva. The attempt to offer human beings in the present day, is not only contrary to every known ritual, but it would be attended with too much peril to be practiced, and consequently it cannot be believed that this sect is in existence: the only votaries, if any there be, consisting of the miscreants who, more for pay than devotion, inflict upon themselves bodily tortures, and pierce their flesh with hooks or spits, run sharp pointed instruments through their tongues and cheeks, recline upon beds of spikes, or gash themselves with knives, all which practices are occasionally met with throughout India, and have become familiar to

Europeans from the excess to which they are carried in Bengal at the Charak Pujā, a festival which, as a public religious observance, is unknown anywhere else, and which is not directed nor countenanced by any of the authorities of the Hindus, not even by the Tantras.

MISCELLANEOUS SECTS.

The sects that have been described are those of the regular system, and particularly of what may be called Brahmanical Hinduism, emanating, more or less directly, from the doctrines of the original creed. Besides these there are a number which it is not so easy to class, although they are mostly referable to a common source, and partake, in many respects, of the same notions, especially of those of a Vaishnava and Vedānta tendency. They exist in various degrees of popularity, and date from various periods, and in most instances owe their institution to enthusiastic or contemplative individuals, whose biography is yet preserved consistently enough by tradition.

This is not the case, however, with the first two on the list—the Saurapātas and Gānapātas: these are usually, indeed, ranked with the preceding divisions, and make with the Vaishnavas, Saivas and Sāktas the five orthodox divisions of the Hindus: they are of limited extent and total insignificance.

SAURAPATAS, OR SOURAS.

The Saurapātas are those who worship Suryapati, the Sun-god, only; there are a few of them, but very few, and they scarcely differ from the rest of the Hindus in their general observances. The Tilaka, or frontal mark, is made in a particular manner, with red sandal, and the necklace should be of crystal: these are their chief peculiarities: besides which they eat one meal without salt on every Sunday,

and each Sankrānti, or the sun's entrance into a sign of the Zodiac: they cannot eat either until they have beheld the sun, so that it is fortunate that they inhabit his native regions.

GANAPATYAS.

These are worshippers of Gonesha, or Ganapati, and can scarcely be considered as a distinct sect: all the Hindus, in fact, worship this deity as the obviator of difficulties and impediments, and never commence any work, or set off on a journey, without invoking his protection. Some, however, pay him more particular devotion than the rest, and these are the only persons to whom the classification may be considered applicable. Ganesa however, it is believed, is never exclusively venerated, and the worship, when it is paid, is addressed to some of his forms, particularly those of Vekratunda and Dhundhirāj.

NANAK SHAHIS.

A sect of much greater importance is that which originated with Nānak Shāh, and which, from bearing at first only a religious character, came, in time, to be a political and national distinction, through the influence of Mohammedan persecution and individual ambition. The enterprising policy of Govind Singh and the bigotry of Aurangzeb converted the peaceful tenets of Nānak into a military code, and his speculative disciples into the warlike nation of the Sikhs. It is not, however, in their political capacity that we are now to consider them, but as the professors of a peculiar form of faith, which branches into various sub-divisions, and is by no means restricted to the Punjab. At the same time, it is unnecessary to detail the tenets and practices of the Sikhs, as that has been already performed in a full and satisfactory manner.

The Sikhs, or Nānak Shāhis, are classed under seven distinctions, all recognising Nānak as their primitive instructor, and all professing to follow his doctrines, but separated from each other by variations of practice, or by a distinct and peculiar teacher. Of these the first is the sect of the Udāsis.

UDASIS.

These may be regarded as the genuine disciples of Nānak, professing, as the name denotes, indifference to worldly vicissitudes. They are purely religious characters devoting themselves to prayer and meditation, and usually collected in Sangats, colleges or convents; they also travel about to places of pilgrimage, generally in parties of some strength. Individuals of them are to be met with in most of the chief cities of Hindustan, living under the patronage of some man of rank or property; but in all situations they profess poverty, although they never solicit alms; and although ascetics, they place no merit in wearing mean garments or dispensing altogether with clothes. On the contrary, they are, in general, well dressed, and, allowing the whiskers and beard to grow, are not unfrequently of a venerable and imposing appearance. Though usually practicing celibacy, it does not appear to be a necessary condition amongst the Sikhs to be found in the Gangetic provinces: they are usually the ministrant priests; but their office consists chiefly in reading and expounding the writings of Nānak and Gobind Sinh, as collected in the *Adi Grantha* and *Das Pādshāh kā granth*. The perusal is enlivened by the chanting, occasionally, of *Hindī Padas* and *Rekhtas*, the compositions of Kabir, Mirā Bāi, Sur Dās, and others. With that fondness for sensible objects of reverence which characterises the natives of India, the Book is also worshipped, and Rupees, flowers, and fruits are presented by the

votaries, which become, of course, the property of the officiating Udāsi. In return, the Udāsi not uncommonly adopts the presentation of the Prāsāda, and at the close of the ceremony sweetmeats are distributed amongst the congregation. In some of the establishments at Benares the service is held in the evening after sunset, and the singing and feasting continue through a great part of the night. Many of the Udāsīs are well read in Sanskrit, and are able expounders of the Vedānta philosophy, on which the tenets of Nānak are mainly founded.

The Udāsi sect was established by Dharmachand, the grandson of Nānak, through whom the line of the sage was continued, and his descendants, known by the name of Nānak Putras, are still found in the Panjāb, where they are treated by the Sikhs with especial veneration.

The doctrine taught by Nānak appears to have differed but little from that of Kabir, and to have deviated but inconsiderably from the Hindu faith in general. The whole body of poetical and mythological fiction was retained, whilst the liberation of the spirit from the delusive deceits of Māyā, and its purification by acts of benevolence and self-denial, so as to make it identical even in life with its divine source, were the great objects of the devotee. Associated with these notions was great chariness of animal life, whilst with Nānak, as well as with Kakir, universal tolerance was a dogma of vital importance, and both laboured to persuade Hindus and Mohammedans that the only essential parts of their respective creeds were common to both, and that they should discard the varieties of practical detail, or the corruptions of their teachers for the worship of one only Supreme, whether he was termed Allāh or Hari. How far these doctrines are still professed by the Nānak Shāhis, may be inferred from the translations in the eleventh volume of the Researches, to which the following may be added as part of the service solemnized at the Sikh Sangat, at Benares.

Hymn.

Thou art the Lord—to thee be praise.
 All life is with thee.
 Thou art my parents, I am thy child—
 All happiness is derived from thy clemency.
 No one knows thy end.
 Highest Lord amongst the highest—
 Of all that exists Thou art the regulator.
 And all that is from thee obeys thy will.
 Thy movements—thy pleasure—thou only knowest.
 Nānak, thy slave, is a free-will offering unto thee.

The priest then says—

Meditate on the Sāheb of the Book, and exclaim
 Wah Guru.

The people accordingly repeat—
 Wah Guru—Wah Guru ki fateh.

The Priest—
 Meditating on Rāmachandra, exclaim, Wah Guru.

The People—
 Wah Guru—Wah Guru ki fateh.

Hymn.

Love, and fix thy whole heart upon Him—
 The World is bound to thee by prosperity.
 No one is another's.
 Whilst prosperity endures many will come,
 And sit with thee and surround thee,
 But in adversity they will fly,
 And not one will be near thee,
 The woman of the house who loves thee,
 And is ever in thy bosom,
 When the spirit quits the body,
 Will fly with alarm from the dead.
 Such is the way of the world.
 With all on which we place affection ;

Do thou, Nānak, at thy last hour,
Rely alone upon Hari.

Priest as before—

Meditating on the Sāheb of the Book, &c.

People as before—

Wah Guru, &c.

Hymn.

My holy teacher is he who teaches clemency—
The heart is awake within : who seeks may find.
Wonderful is that rosary, every bead of which is the
breath.

Lying apart in its arbour, it knows what cometh to pass.
The Sage is he who is merciful ; the merciless is a butcher.
Thou wieldest the knife and regardlessly exclaimest :
What is a goat, what is a cow, what are animals ?
But the Sāheb declares that the blood of all is the same.
Saints, Prophets, and Seers have all passed in death.
Nānak, destroy not life for the preservation of the body.
That desire of life which is in the heart do thou, brother,
repress.

Nānak, calling aloud, says : take refuge with Hari.

Priest as before—

Meditating on the Sāheb, &c.

People as before—

Wah Guru—Wah Guru ki fateh.

GANJ BAKHSHIS.

On this division of the Sikhs no particulars, except the name, have been ascertained. This is said to have been derived from that of the founder. They are not numerous nor of any note.

RAMRAYIS.

These derive their appellation from that of Rāma Rāya, the son or grandson of Hari Rāya, and their distinction

from the other Sikhs is more of a political than religious complexion. Rāma Rāya disputed the succession to the Pontificate with Hari Krishna, the son of Hari Rāya, and was unsuccessful. His followers, however, maintain the superiority of his pretensions, and record many miracles wrought by him in proof of his sanctity. He flourished about A. D. 1660. The Rāmraīs are not common in Hindustan.

SUTHRA SHAHIS.

These are more often met with than either of the two preceding, and the priests are recognisable by distinguishing marks. They make a perpendicular black streak down the forehead, and carry two small black sticks about half a yard in length, which they clash together when they solicit alms. They lead a vagabond life, begging and singing songs in the Panjābi and other dialects, mostly of a moral or mystic tendency. They are held in great disrepute however, and are not unfrequently gamblers, drunkards, and thieves. They look up to Tegh Bahādur, the father of Guru Gobind, as their founder.

GOBIND SINHIS.

These form the most important division of the Sikh community, being in fact the political association to which the name is applied, or to the Sikh nation generally. Although professing to derive their national faith from Nānak, and holding his memory in veneration, the faith they follow is widely different from the quietism of that reformer, and is wholly of a worldly and warlike spirit. Guru Gobind devoted his followers to steel, and hence the worship of the sword, as well as its employment against both Mahommedans and Hindus. He also ordered his adherents to allow their hair and beards to grow, and to wear blue garments: he permitted them to eat all kinds of flesh, except that of kine,

and he threw open his faith and cause to all castes, to whomsoever chose to abandon the institutes of Hinduism, or belief in the mission of Mahommed, for a fraternity of arms and life of predatory daring. It was then only that the Sikhs became a people, and were separated from their Indian countrymen in political constitution, as well as religious tenets. At the same time the Sikhs are still, to a certain extent, Hindus: they worship the deities of the Hindus, and celebrate all their festivals: they derive their legends and literature from the same sources, and pay great veneration to the Brahmans. The impress of their origin is still, therefore, strongly retained, notwithstanding their rejection of caste, and their substituting the *Dās Pādshāh kā granth*, the compilation of Guru Gobind, for the Vedas. and Purānas.

NIRMALAS.

These differ but little from the Udāsis, and are perhaps still closer adherents to the doctrines of the founder, as the name imports: they profess to be free from all worldly soil or stain and, consequently, lead a wholly religious life. They observe celibacy, and disregard their personal appearance, often going nearly naked. They are not, like the Udāsis, assembled in colleges, nor do they hold any particular form of divine service, but confine their devotion to speculative meditation on the perusal of the writings of Nānak, Kabir, and other unitarian teachers. They are always solitary, supported by their disciples or opulent individuals, and are often known as able expounders of the Vedānta philosophy, in which Brahmans do not disdain to become their scholars. They are not very numerous; but a few are almost always to be found at the principal seats of Hindu wealth and learning, and particularly at Benares.

NAGAS.

The naked mendicants of the Sikhs are said to differ from those of the Vaishnava and Saiva sects by abstaining from the use of arms, and following a retired and religious life. Except in going without clothes, they are not distinguishable from the Nirmalas.

JAINS.

A satisfactory account of the religion of the Jains would require a distinct dissertation, and cannot be comprised within the limits necessarily assigned to this general sketch of the Hindu sects. The subject is of considerable interest, as affecting a very large proportion of the population of India, and involving many important considerations connected with the history of the Hindu faith: an extended inquiry must, however, be left to some further opportunity; and in the meantime our attention will be confined to a few observations on the peculiar tenets and practices of the Jain religion, its past history, and actual condition.

Previously, however, to entering upon these subjects, it may be advisable to advert briefly to what has been already done towards their elucidation, and to the materials which exist in the original languages for a complete view. The latter are of the most extensive description, whilst the labours of European writers are by no means wanting to an accurate estimate of the leading doctrines of the Jain faith, or to an appreciation of the state in which it exists in various parts of Hindustan.

The first authentic notices of the Jains occur in the ninth volume of the Asiatic Researches, from the pens of the late Colonel Mackenzie, Dr. Buchanan, and Mr. Colebrooke. The two first described the Jains from personal acquaintance, and from their accounts it appeared, that they existed, in

considerable numbers and respectability, in Southern India, particularly in Mysore, and on the Canara Coast; that they laid claim to high antiquity, and enumerated a long series of religious teachers, and that they differed in many of their tenets and practices from the orthodox Hindus, by whom they were regarded with aversion and contempt. A further illustration of their doctrines, and a particular account of their deified teachers was derived by Mr. Colebrooke from some of their standard authorities, then first made known to Europeans.

Little more was published on the subject of the Jains until very lately, with exception of numerous but brief and scattered notices of the sect in the Peninsula, in Buchanan's Travels in Mysore. Some account of them also occurs in Colonel Wilk's Historical Sketch of the South of India, and in the work of the Abbe Dubois, Mr. Ward has an article dedicated to the Jains, in his account of the Hindus; and Mr. Erskine has briefly adverted to some of their peculiarities in his Observations on the Cave of Elephanta, and the remains of the Bauddhas in India, in the Proceedings of the Bombay Literary Society. It is, however, to the Transaction of the Royal Asiatic Society that we are indebted for the latest and most detailed accounts, and the papers of Mr. Colebrooke, Major Delamaine, Dr. Hamilton, Colonel Franklin and Major Tod, furnish many interesting particulars relative to the doctrines and past or present condition of the Jains. Some valuable illustration of the latter subject is to be found in the Calcutta Quarterly Magazine; some historical notices obtained from the inscriptions at Abu occur in the last volume of our Researches, whilst a novel and rather comprehensive view of Jain literature is [contained in the Catalogue of Manuscripts collected by the late Colonel Mackenzie.

From this latter authority we learn that the literature peculiar to Jainas comprises a number of works peculiar to

the sect, the composition of their own writers, and on a variety of subjects. They have a series of works called Purānas, as the Adī and Uttara Purānas, Chāmunda Rāya Purāna, and Chaturvinsati Purāna; but these are not to be confounded with the Purānas of the Hindus; as, although they occasionally insert legends borrowed from the latter, their especial object is the legendary history of the Tirthankaras, or deified teachers, peculiar to the sect. The chief Purānas are attributed to Jina Sena Achārya, whom some accounts make contemporary with Vikramāditya; but the greater number, and most consistent of the traditions of the South, describe him as the spiritual preceptor of Amoghavarsha, king of Kānchi, at the end of the ninth century of the Christian era. Analogous to the Jain Purānas are works denominated Charitras, their subject being, in general, the marvellous history of some Tirthankara, or some holy personage, after whom they are denominated, as the Jinadatta Rāya Charitra, Pujoyapāda Charitra, and others. They have a number of works explanatory of their philosophical notions and religious tenets of the sect, as well as rituals of practice, and a grammatical system founded on the rules of Sākatāyana is illustrated by glosses and commentaries. The Jains have also their own writers on Astronomy and Astrology, on medicine, on the mathematical sciences, and the form of disposition of the universe.

This general view of literature is afforded by the Mackenzie Collection, but the list there given is very far from including the whole of Jain literature, or even a considerable proportion. The works there alluded to are, in fact, confined to Southern India, and are written in Sanskrit, or the dialects of the peninsula; but every province of Hindustan can produce Jain compositions, either in Sanskrit or in vernacular idiom, whilst many of the books, and especially those which may be regarded as their scriptural authorities, are written in the Prākṛit or Māgadhi, a dialect

which, with the Jains as well as the Bauddhas, is considered to be the appropriate vehicle of their sacred literature.

The course of time, and the multiplication of writings, have probably rendered it almost impossible to reduce what may be considered as the sacred literature of the Jains to a regular system. They are said to have a number of works entitled Siddhāntas and Agamas, which are to them what the Vedas are to the Brahmanical Hindus; and this appears to be the case, although the enumeration which is sometimes made of them is of a loose and popular character, and scarcely reconcilable with that to be derived from written authority.

The author of the *Abhidhāna Chintāmani*, a useful vocabulary, Hemachandra, is well known as a zealous and able propagator of the Jain doctrines in the twelfth century. He was no doubt well versed in the peculiarity of the system which he taught, and may be regarded as a safe guide. In his vocabulary he specifies what appear to be the Jaina scriptures, at least in the estimation of the Svetāmbara sect, to which he belonged, and in a valuable Commentary on his own work he has further particularised the works named in his text. From this it appears that the principal authorities of a sacred character were termed Angas, and were eleven in number or, with a supplementary division, twelve. They are thus enumerated and described: *Achārāṅgam*, a book teaching sacred observances after the practice of Vāsishtha and other saints. *Sutrakritāṅgam*, a work on acts imposed by positive precepts. *Sthānāṅgam*, on the organs in which life abides, or the ten acts essential to purity. *Samavāyāṅgam*, on the hundred Padārthas or categories. *Bhḡavatyaṅgam*, on the ritual, or rules for worship. *Jnātādharma-kathā*, an account of the acquisition of knowledge by holy personages. *Upāsakadasā*, rules for the conduct of Srāvakas, or secular jains, apparently in ten lectures. *Antakridasā*, on the actions of the Tirthankaras, in ten lectures. *Anuttaropapā-*

tikadasā, on the principal or final births of the Tirthankaras, in ten lectures. Prasnavyākaranam, Grammar of questions, probably on the code of the Jains. Vipākasratam, on the fruits or consequences of actions.

With these are connected inferior Anagas or Upāngas, the names which are not specified—whilst the Drishtivāda, the twelfth Anga, which seems to be a supplementary authority, is divided into five portions entitled. Parikarma, on moral acts; Sutra, precepts for conduct and life; Purvānuyoga, on the doctrines and practice of the Tirthankaras before attaining perfection; Purvagata, on the same after perfection; Chulikā, on doctrines and practice not comprised in the two preceding.

These different works profess to be derived from the oral instructions of Mahāvira himself to his disciples, especially to Gautama; but besides these a class of works is enumerated by Hemachandra, entitled Purvas, because they were drawn up by the Ganadharas before the Angas. There are fourteen of them treating of the chief tenets of the sect, apparently sometimes controversially, as the Astipravāda, the doctrine of existence and non-existence; Jñānaprovāda, the doctrine of holy knowledge; Satyapravāda, discussion of truth; Atmapravāda, investigation of spirit; Prānāvāya, nature of corporeal life; Kriyāvisāla, consequences of acts, and others. They are held to be the works of Mahāvira's Ganas, or of that Tirthankara and his predecessors, or to have emanated from them originally, although committed to writing by other hands. Some of them still exist, it appears, although in general their places have been assumed by a list of more recent compositions.

From this brief statement it will be evident that there is no want of original authorities with regard to the beliefs, the practices, or the legends of the Jaina sect. There is indeed more than a sufficiency, and the vast extent of the materials is rather prejudicial to the enquiry, it being impossi-

ble to consult any extensive proportion of what has been written, and it being equally impossible without so doing to know that the best guides have been selected. For such accounts as are here given, the Vocabulary of Hemachandra, with his own Commentary, the Mahāvira Charitra of the same author, the Kalpa Sutra, the Avasyakavrihad Vritta, the Bhagavatyanga Vritta, Nava Tattwabodha, and Jiva Vichāra have chiefly been consulted.

The leading tenets of the Jains, and those which chiefly distinguish them from the rest of the Hindus, are well known—they are, first, the denial of the divine origin and infallible authority of the Vedas; secondly, the reverence of certain holy mortals who acquired, by practices of self-denial and mortification, a station superior to that of the gods; and thirdly, extreme and even ludicrous tenderness of animal life.

The disregard of the authority of the Vedas is common to the Jains and the Bauddhas, and involves a neglect of the rites of which they prescribe: in fact, it is in a great degree from those rites that an inference unfavourable to the sanctity of the Vedas is drawn; and not to speak of the sacrifices of animals which the Vedas occasionally enjoin, the Homa, or burnt offering, which forms a part of every ceremonial in those works, is an abomination, as insects crawling amongst the fuel, bred by the fermented butter, or falling into the flame, cannot fail to be destroyed by every oblation. As far however as the doctrines they teach are conformable to Jain tenets, the Vedas are admitted and quoted as authority.

The veneration and worship of mortals is also common to the Jains and Bauddhas, but the former have expanded and methodised the notions of the latter. The Bauddhas, although they admit an endless number of earthly Buddhas to have existed, and specify more than a century of names, confine their reverence to a comparatively small number—to

seven. The Jains extend this number to twenty-four for a given period, and enumerate by name the twenty-four of their past age, or Avasarpini, the twenty-four of the present, and the twenty-four of their age to come. The statues of these, either all or in part, are assembled in their temples, sometimes of colossal dimensions, and usually of black or white marble. The object, held in highest esteem in Hindustan are Pārsvanāth and Mahāvira, the twenty-third and twenty-fourth Jinas of the present era, who seem to have superseded all their predecessors.

The generic names of a Jaina saint express the ideas entertained of his character by his votaries. He is Jagat-prabhu, lord of the world; Kshinakarmā, free from bodily or ceremonial acts; Sarvajna, omniscient; Adhisvara, supreme lord; Devādhideva, god of gods; and similar epithets of obvious purport; whilst others are of a more specific character, as Tirthakara, or Tirthankara, Kevali, Arhat, and Jina. The first implies one who has crossed over (Tiryate anena), that is the world, compared to the ocean; Kevali is the possessor of Kevala, or spiritual nature, free from its investing sources of error; Arhat is one entitled to the homage of gods and men, and Jina is the victor over all human passions and infirmities.

Besides these epithets, founded on attributes of a generic character, there are other characteristics common to all the Jinas of a more specific nature. These are termed Atisayas, or super-human attributes, and are altogether thirty-six; four of them, or rather four classes, regard the person of a Jina, such as the beauty of his form, the fragrance of his body, the white colour of his blood, the curling of his hair, its non-increase, and that of the beard and nails, his exemption from all natural impurities, from hunger and thirst, from infirmity and decay: these properties are considered to be born with him. He can collect around him millions of beings, gods, men, and animals, in a comparatively small space, his voice

is audible to a great distance, and his language, which is Ardha Māgadhi, is intelligible to animals, men and gods, the back of his head is surrounded with a pail of light brighter than the disk of the sun, and for an immense interval around him, wherever he moves, there is neither sickness nor enmity, storm nor dearth, neither plague portents, nor war. Eleven Atisayas of this kind are ascribed to him. The remaining nineteen are of celestial origin as the raining of flowers and perfumes, the sound of heavenly drums, and the menial offices rendered by Indra and the gods.

Notwithstanding the sameness of the general character and identity of generic attributes, the twenty four Jinas are distinguished from each other in colour, statures, and longevity. Two of them are red, two white, two blue, two black, the rest are of a golden hue, or a yellowish brown. The other two peculiarities are regulated with very systematic precision, and observe a series of decrement from Rishabha, the first Jina, who was five hundred poles in stature, and lived 8,400,000 great years, to Mahāvira, the 24th, who had degenerated to the size of man, and was not more than forty years on earth. These peculiarities have been detailed by Mr. Colebrooke, in the ninth volume of the Researches, and he draws a probable inference from the return to reason in the stature and years of the two last Jinas, that they alone are to be considered as historical personages. The rest are the creatures of fiction. The notion of decreasing longevity, like that of the existence of human beings, superior to the gods, is common to the Bauddhas.

There is also great similarity in the general tenor of the legends related of each of the Jinas. They are all born a number of times, and in a variety of characters, before they arrive at the state of a Tirthankara: after which, as their attainment of divine knowledge is the work of self-denial and ascetic meditation, we need not expect much varied incident in their adventures. A sketch of the life of Mahā-

vira, from the Mahāvira Charitra, will convey some notion of their ordinary history, whilst further illustration may be derived from an abstract of the Pārsvanātha Charitra, or like of Pārsvanāth, in the Royal Asiatic Society's Transactions,

LIFE OF MAHAVIRA.

The twenty-fourth Tirthankara Mahāvira's first birth, which occurred at a period indefinitely remote, was as Nayasara, head man of a village, in the country of Vijaya, subject to Satrumardōna. His piety and humanity elevated him next to the heaven called Saudharma, where he enjoyed happiness for some oceans of years. He was next born as Marichi, the grandson of the first Tirthankara Rishava, then transferred to the Brahmaloка, whence he returned to earth as a worldly-minded and sensual Brahman, the consequence of which was his repeated births in the same caste, each birth being separated by an interval passed in one of the Jain heavens, and each period of life extending to many lakhs of years. He then became Visvabhūta, prince of Rājagriha, and next a Vasudeva, named Triprishtha, from having three back bones: his uncle and foe in a former life, Visabhānandi was born as his Protagonist, or Prativāsudeva, named Asvagriva or Hayagriva, and was, in the course of events, destroyed by the Vasudeva, a palpable adoption of the Pauranic legends of Vishnu and Hayagriva. Triprishtha having put his Chamberlain cruelly to death was condemned to hell and again born as a lion: he migrated through various forms, until he became the Chakravartti Priyamittra, in the division of the world Mahāvideha. After a victorious reign of eighty-four lakhs of years he became an ascetic for a further period of a hundred lakhs, and was then translated to one of the higher heavens. Thence he returned to earth in the Bharata division as Nandana, the son of Jitasatru, who adopted a life of devotion and diligently adored the

Jinas. After an existence of twenty-five lakhs of years he was raised to the dignity of king of the gods in the Pushpottara heaven, in which capacity he preserved his ancient faith, offering flowers to, and bathing daily the one hundred and eight images of the Arhats. Such exalted piety was now to meet with its reward, and the pains of existence were to be terminated in the person of the Tirthankara Mahāvira, or Varddhkamāna.

On the return of the spirit of Nandana to earth it first animated the womb of the wife of a Brahman, but Mahendra disapproving of the receptacle as of low caste transferred it to the womb of Trisalā, wife of Siddhārtha, of the family of Ikshvaku, and prince of Pavana, in Bharatakshetra. Mahāvira was born on the thirteenth of the light fortnight of Chaitra; the fifty-six nymphs of the universe assisted at his birth, and his consecration was performed by Sakra, and the other sixty-three Indras. The name given by his father was Varddhmāna as causing increase of riches and prosperity, but Sakra, gave him also the appellation of Mahāvira as significant of his power and supremacy over men and gods.

When arrived at maturity, Mahāvira was prevailed upon by his parents to marry Yasoda's daughter of the prince of Samaravira. By her he had a daughter, Priyadarsanā, who was married to Jamālī, a prince, one of the saints pupils, and founder of a schism. Siddhārtha and his wife died when their son was twenty-eight years' old, on which Mahāvira adopted an ascetic life, the government devolving on his elder brother Nandivarddhana. After two years of abstinence and self-denial at home he commenced an erratic life and the attainment of the degree of a Jina.

During the first six years of his penegration, Mahāvira observed frequent fasts of several months' duration, during each of which he kept his eyes fixed upon the tip of his nose and maintained perpetual silence. He was invisibly attend-

ed by Yaksha, named Siddhārtha who at the command of Indra watched over his personal security and where speech was necessary acted as spokesman. At Nālānda, a village near Rājgriha Mahāvira acquired a follower named Gosāla so-called from his birth in cow-house, a man of low caste and vulgar propensities, and who acts as a sort of Buffoon. He is involved in repeated difficulties and not unfrequently receives a beating, but when free from fault, the Yakshas, who attend on Siddhārtha, come to his aid, and destroy with fire the houses and property of his assailants. Amongst other enemies he provokes the followers of Varddhana Suri, the disciple of Chandra Achāryya, a teacher of the faith, according to the doctrines of Pārsvanāth. In the course of the dispute it appears that the followers of Pārsvanāth wore clothes, whilst Mahāvira was indifferent to vesture, and the latter subsequently belonged to the division of the jains called Digambaras, or those who go naked, whilst Pārsvanāth's disciples wore Svetāambaras, dressed in garments. During the six years expended in this manner Mahāvira visits a number of places, most of which appear to be in Behār and the adjacent provinces, as Rājagriha, Srāvasti near Oudh, Vaisālī, which is identified with the capital of Behār and others.

Proceeding on his peregrinations Mahāvira voluntarily exposed himself to be maltreated by the Mlechha tribes of Vajrachumi, Suddhibhumi, and Lāt, or Lāl, the countries apparently of the Gonds, who abused and beat him, and shot at him with arrows, and baited him with dogs, to all which he offered no resistance, and indeed rejoiced in his sufferings; for, however necessary to personal purification, it is not the duty of a jain ascetic to inflict tortures upon himself—his course of penance is one of self denial, fasting and silence, and pain, however meritorious its endurance, must be inflicted by others, not himself. At the end of the ninth year Mahāvira relinquished his silence in answer to a

question put by Gosāla, but continued engaged in the practice of mortification and in an erratic life. His squire having learned from him the possession of the Tejalessya, or power of ejecting flame, and having learned from certain of the disciples of Pārsvanāth, what is technically termed the Mahānimitta of the eight Angas, intending probably their scriptural doctrines, set up for himself as a jina, and quitted his master.

Indra having declared that Mahāvira's meditations could not be disturbed by men or gods, one of the inferior spirits of heaven, indignant at the assertion, assailed the Sage, with a variety of horrors and temptations, but in vain, Mahāvira's pious abstraction was unbroken. He then wandered about and visited Kausāmbi, the capital of Satānika where he was received with great veneration, and where his period of self-denial ended in perfect exemption from human infirmities. The whole of the time expended by him in these preparatory exercises was twelve years and six months, and of this he had fasted nearly eleven years. His various fasts are particularised with great minuteness, as one of six months, nine of four months each, twelve of one month, and seventy-two of a half month each, making altogether ten years and three hundred and forty-nine days.

The bonds of action were snapped like an old rope, and the Kevala, or only knowledge attained by Mahāvira on the north bank of the Rijupālikā, under a Sāl tree, on the tenth of the light fortnight vaishākha, in the fourth watch of the day, whilst the moon was in the asterism Hasta. Indra instantly hastened to the spot, attended by thousands of deities, who all did homage to the saint, and attended him on his progress to Apāpāpuri, in Behār, where he commenced his instructions on a stage erected for the purpose by the deities, a model of which is not uncommonly represented in jain temples. The following is the introductory lecture ascribed to Mahāvira by his biographer.

"The world is without bounds, like a formidable ocean; its cause is action (Karma) which is the seed of the tree. The being (Jiva) invested with body, but devoid of judgment, goes like a well-sinker ever downwards by the acts it performs, whilst the embodied being which has attained purity goes ever upwards by its own acts, like the builder of a palace. Let not any one injure life, whilst bound in the bonds of action; but be as assiduous in cherishing the life of another as his own. Never let any one speak falsehood, but always speak the truth. Let every one who has a bodily form avoid giving pain to others as much as to himself. Let no one take property not given to him, for wealth is like the external life of men, and he who takes away such wealth commits, as it were, murder. Associate not with women, for it is the destruction of life, let the wise observe continence, which binds them to the Supreme. Be not encumbered with a family, for anxiety it involves the person separated from it falls like an ox too heavily laden. If it be not in their power to shun these more subtle destroyers of life, let those who desire so to do, avoid at least the commission of all gross offences."

When Mohāvira's fame began to be widely diffused, it attracted the notice of the Brahmans of Magadha, and several of their most eminent teachers undertook to refute his doctrines. Instead of effecting their purpose, however, they became converts, and constituted his Ganadharas, heads of schools, disciples of Māhāvira and teachers of his doctrines both orally and scripturally. It is of some interest to notice them in detail, as the epithets given to them are liable to be misunderstood, and to lead to erroneous notions respecting their character and history.

This is particularly the case with the first, Indrabhuti, or Gautama, who has been considered as the same with the Gautama of the Bauddhas, the son of Māyādevī, and another

of the Indian metaphysics. Any connexion existing between the Jain and the Brahman sage is, at least, very doubtful; but the Gautama of the Bauddhas, the son of Suddhodana and Māyā, was a Kshattriya, a prince of the royal or warrior caste. All the Jain traditions make their Gautama a Brahman, originally of the Gotra, or tribe of Gotama Rishi, a division of the Brahmans well known, and still existing in the South of India. These two persons therefore cannot be identified, whether they are historical or fictitious personages.

Indrabhuti, Agnibhuti, and Vāyubhuti are described as the sons of Basubhuti, a Brahman of the Gotamā tribe, residing at Govara, a village in Magadha: from their race, Hemachandra, in the Commentary on the vocabulary, observes, they are all called Gautamas. Vyakta and Sudharma were the sons of Dhanamitra and Dhammilla, two Brahmans of Kollaka, the former of the Bhāradwāja, and the latter of the Agnivaisya tribe. Mandita and Mauryaputra were half-brothers, the sons of Vijayadevi by Dhanadeva and Maurya, two Brahmans of the Vāsishtha and Kāsyapa races, but cousins by the mother's side, and consequently, according to the custom of the country, it is stated, the one took the other's widow to wife upon his decease. Akampita was the son of a Maithili Brahman, of the Gautama tribe; Achala-bhrātā, of a Brahman of Oudh, of the Kārīta family; Metārya was a Brahman of Vatsa, of the Kaundinya tribe; and Pravāsha, a Brahman of the same race, but a native of Rājagriha in Behār. These are the eleven Ganadharas, or Ganādhīpas, holders or masters of Jain schools, although, before their conversation, learned in the four Vedas, and teaching the doctrines contained in them.

These converts to Jain principles are mostly made in the same manner; each comes to the Saint, prepared to overwhelm him with shame, when he salutes them mildly by name, tells them the subject that excites their unuttered

doubts and solves the difficulty, not always very satisfactorily or distinctly, it must be admitted ; but the whole is an epitome of the Jain notions on those subjects which chiefly engage the attention of the Hindu philosophers.

Indrabhuti doubts whether there be life (Jiva) or not—Mahāvira says there is, and that it is the vessel of virtue and vice, or whether would be the use of acts of virtue or piety.

Agnibhuti questions, if there be acts (Karma) or not, to which Mahāvira replies in the affirmative, and that from them proceed all bodily pleasure and pain, and the various migrations of the living principle through different forms.

Vāyubhuti doubts if life be not body, which the sage denies, as the objects of the senses may be remembered after the senses cease to act, even after death, that is, in a succeeding state of existence occasionally.

Vyakta questions the reality of elementary matter, referring it with the Vedāntis to illusion ; the sage replies that the doctrine of vacinity is false, illustrating his position rather obscurely by asking if there are no other worlds than the Gandharva, cities of dreams, or castles in the air.

Sudharma imagines that the same kind of bodies which are worn in one life will be assumed in another, or that a human being must be born again amongst mankind ; for as the tree is always of the same nature as the seed, so must the consequences of acts, in a peculiar capacity, lead to results adapted to a similar condition. This Mahāvira contradicts, and says that causes and effects are not necessarily of the same nature, as horn, and similar materials are convertible into arrow-barbs and the like.

Manditya has not made up his mind on the subjects of bondage and liberation, (Bandha and Moksha) ; the Jina explains the former to be connexion with and dependence on worldly acts, whilst the latter is total detachment from them, and independence of them effected by knowledge.

Mauryaputra doubts of the existence of gods, to which Mahāvira opposes the fact of the presence of Indra, and the rest around his throne. They cannot bear the odour of mere mortality, he adds; but they never fail to attend at the birth, inauguration, and other passages of the life of a Jina.

Akampita is disposed to disbelieve the existence of the spirits of hell, because he cannot see them; but the Sage says that they are visible to those possessing certain knowledge of whom he is one.

Achalabhrātā is sceptical as to the distinction between vice and virtue, for which Mahāvira rebukes him, and desires him to judge of them by their fruits; length of days, honorable birth, health, beauty and prosperity being the rewards in this life of virtue; and the reverse of these the punishments of vice; and the reverse of these the punishments of vice.

Metārya questions a future existence, because life having no certain form must depend on elementary form, and consequently perish with it; but Mahāvira replies, that life is severally present in various elementary aggregates to give them consciousness, and existing independent of them, may go elsewhere when they are dissolved. He adds, in confirmation of the doctrine, that the Srutis and Smritis, that is, the Scriptural writings of the Brahmans, assert the existence of other worlds.

The last of the list is Prabhāsa, who doubts if there be such a thing as Nirvān, that state of non-entity which it is the object of a Jaina saint to attain. The solution is not very explicit. Nirvān is declared to be the same with Moksha, liberation, and Karmakshya, abrogation of acts, and that this is real is proved by the authority of the Veda, and is visibly manifested in those who acquire true knowledge.

According to this view of the Jain system, therefore, we find the vital principle recognised as a real existence animating in distinct portions bodies, and condemned to

suffer the consequences of its actions by migrations through various forms. The reality of elementary matter is also asserted, as well as of gods, demons, heaven, and hell. The final state of the vital and sentient principle is left rather obscure, but as its actual and visible exemption from human acts is taught, it follows that it is exempt from their consequences or repeated births in various shapes, and therefore ceases to be in any sensible or suffering form. It is unnecessary to dwell longer on the subject here, as we shall have occasion to recur to it.

After the conversation of these Brahmins and their disciples, Mahāvira instructed them further in his doctrines, and they again taught them to others, becoming the heads of separate schools. Akampita and Achalabrātā, however, and Metārya and Prabhāsa taught in common, so that the eleven Ganādhipas established but nine Ganas or classes.

Having thus attained the object of his penance and silence, Mahāvira, attended by his disciples, wandered about to different places, disseminating the Jain belief, and making numerous converts. The scene of his labours is mostly along the Ganges, in the modern districts of Behār, and Allāhābād, and principally at the cities of Kausāmbī and Rājagriha, under the kings Sasānika and Srenika, both of whom are Jains. The occurrences described relate more to the disciples of the Saint than to himself, and there are some curious matters of an apparently historical character. There is also a prophetic account of Hemachandra himself, and his patron Kumāra Pāla of Guzerat, put into the mouth of Mahāvira; but these are foreign to our present purpose, which is confined to the progress of the Jain sage.

Mahāvira having completed the period of his earthly career, returned to Apāpapuri, whither he was attended by a numerous concourse of followers of various designations. However, fanciful the enumeration, the list is not uninteresting, as it displays the use of various terms to signify differ-

ent orders of one sect, and not, as has been sometimes erroneously supposed, the sect itself. Sramanas, Sādhus and Srāvaks may be Jains, but they are not necessarily so, nor do they singly designate all the individuals of that persuasion. Vira's train consists of Sādhus, holy men, fourteen thousand; Sādhwis, holy women, thirty-six thousand; Sramanas, or ascetics, versed in the fourteen Purvas, three hundred; Avadhijnānis, those knowing the limits or laws, one thousand and three hundred; Kevalis, or detached from Acts, seven hundred; Manovits, possessors of intellectual wisdom, five hundred; Vādis, controversialists, four hundred; Srāvakas, the male laity, one lakh and fifty-nine thousand; and Srāvikās, the female hearers of the world, double that number, or three lakhs and eighteen thousand. The only Ganadharas present were Gautama and Sudharmā, the other nine having attained felicity, or having died before their master.

The period of his liberation having arrived, Mahāvira resigned his breath, and his body was burned by Sakra and other deities, who divided amongst them such parts as were not destroyed by the flames, as the teeth and bones, which they preserved as relics; the ashes of the pile were distributed amongst the assistants; the gods erected a splendid monument on the spot, and then returned to their respective heavens. These events occurred on the day of new moon, in the month Kārtik, when Mahāvira was seventy-two years of age, thirty of which were spent in social duties; and the rest in religious avocations, and he died two hundred and fifty years after the preceding Jina, Pārsvanāth: no other date is given, but in the passage, in the prophetic strain above alluded to, it is mentioned that Kumāra Pāla will found Anahilla Pattan, and become the disciple of Hemachandra, one thousand six hundred and sixty-nine years after the death of Mahāvira.

The conversion of Kumāra Pāla occurred about A. D. 1174, and consequently the last Jina expired about five

hundred years before the Christian era. According to other authorities the date assigned to this event is commonly about a century and a half earlier, or before Christ six hundred and sixty-three, but Hemachandra is a preferable guide, although, in point of actual chronology, his date is probably not more to be depended upon than those derived from other sources.

The doctrines of the Jains, which constitute the philosophy of their system, it is not part of the present plan to discuss: but a few of the leading tenets, as derived from original authorities, may be here briefly adverted to. It is the more necessary to dwell on the subject, as the chief opinions of the sect of Jina, as described elsewhere, have for the most part been taken from verbal communication, or the controversial writings of the Brāhmans.

At eternal and presiding first cause forms no part of the Jain creed, nor do the Jains admit of soul or spirit as distinct from the living principle. All existence is divisible into two heads—Life (Jiva) or the living and sentient principle; and Inertia or Ajiva, the various modifications of inanimate matter. Both these are uncreated and imperishable. Their forms and conditions may change; but they are never destroyed; and with the exception of the unusual cases in which a peculiar living principle ceases to be subject to bodily acts, both life and matter proceed in a certain course, and at stated period the same forms, the same characters, and the same events are repeated.

To proceed, however, according to the original authorities, all objects, sensible or abstract, are arranged under nine categories, termed Tattwas, truths or existences, which we shall proceed to notice in some detail.

1. Jiva, Life, or the living and sentient principle, as existing in various forms, but especially reducible to two classes, those with, and those without mobility. The first comprises animals, men, demons, and gods—the second, all combinations of the four elements, earth, water, fire, air, as

minerals, vapours, meteorers, and tempests—and all the products of the vegetable kingdom. They are again arranged in five classes according to their possession of as many Indriyas, or sensible properties. The wholly unconscious bodies to ordinary apprehension, but which have a subtle vitality preceptible to saintly and super-human beings, have the property of form: such are minerals, and the like. Snails, worms, and insects, in general, have two properties—form and face. Lice, fleas, and the like have three properties, or form, face, and the organ of smell. Bees, gnats, and the rest have, in addition to these, vision; whilst animals, men, demons, and gods have form, vision, hearing, smell, and taste. To these five predicates of vital beings two others are sometimes added, and they are said to be Sanjninah and Asanjninah, or, born by procreation, or spontaneously generated. Again, those seven orders are distinguished as complete or incomplete, making altogether fourteen classes of According to the acts done or suffered in each living things. condition, the vital principle migrates to an inferior or superior grade, until it is emancipated from bodily acts altogether. It is a peculiarity of the Jain notions of life, that it is always adapted to the body it animates, and diminishes with the gnat, and expands to the elephant, a notion that is treated with just ridicule by the Brahmans. Generically, it is defined to be without beginning or end, endowed with attributes of its own, agent and enjoyer, conscious, subtle, proportionate to the body it animates; through sin it passes into animals, or goes to hell; through virtue and vice combined it passes into men, and through virtue alone ascends to heaven; through the annihilation of both vice and virtue it obtains emancipation.

2. Ajiva, the second predicate of existence, comprises objects or properties devoid of consciousness and life. These seem to be vaguely and variously classed, and to be in general incapable of interpretation; but the enumeration is commonly fourteen, like the modification of vitality. They

are Dharmāstikāya, Adharmāstikāya, and Akāsāstikāya, each comprehending three varieties. Kāla, or time, is the tenth ; and Pudgala, or elementary matter, in four modifications, completes the series.

It is not very easy to understand these technicalities, for the etymology of the words is of little avail. Astikāya, indicates the existence of body, "Body is"; whilst Dharma signifies virtue, and Adharma, vice; but Dharma means also peculiar function of office, in which sense it seems to be here intended, thus—Dharmāstikāya is defined to be that which facilitates the motion of animate or inanimate bodies, as water for fish. Adharmāstikāya is that which impedes or stops their motion. Akāsāstikāya is the principle of repulsion, that which keeps bodies separate, or space : the varieties of these are only in degree, of little, more, and complete. Time is sufficiently intelligible, but the Jains indulge in modifications of it infinitely more extravagant than those for which the Hindus are reproached; thus after enumerating days, weeks, months, and years we have the Palya, or Palyopama, a period measured by the time in which a vast well, one hundred Yojans every way, filled with minute hairs so closely packed that a river might be hurried over them without penetrating the interstices, could be emptied at the rate of one hair in a century. A Sāgaropama is one hundred million millions of Palyas, and an Avasarpini and Utsarpini, which make up a great age, consists each of one hundred million millions of Sāgaras. Pudgala is atomic matter, distinguished like the first three categories, by being combined in three degrees—little, much and most, whilst it adds a fourth state, or that of Paramānu, primitive, subtle, indivisible, and uncombined.

III. The third Tattwa is Punya, Good, or whatever is the cause of happiness to living beings: the sub-divisions of this category are forty-two: it will be sufficient here to enumerate a few of the principal.

1. Uchchhaigotra, high birth, rank, or the respect of mankind.

2. Manushyagati, the state of man, either as obtained from some other form of being or continuance in it.

3. Suragati, the state of divinity, Godhead.

4. Panchendriya, the state of superior vitality, or possession of five organs of sense.

5. Panchadeha, the possession of body, or form of one of five kinds:

Audārika, elementary—that arising from the aggregation of elements, as the bodies of men and beasts.

Vaikriya, transmigrated—that assumed, in consequence of acts, as the forms of spirits and gods.

Ahārika, adventitious, one assumed, such as that of the Purvadhara, of one cubit in stature, when they went to see the Tirthankaras in Mahāvīdehakṣetra.

Taijasa, the form obtained by suppressing mortal wants, in which state fire can be ejected from the body.

Kārmana, the form which is the necessary consequence of acts. These two last are necessarily connected from all time, and can only be disunited by final liberation, or Moksha.

Other varieties of 'Good' are colour, odour, flavour, touch, warmth, coolness, and the like.

IV. Pāpa, or 'Ill', in contradistinction to the preceding, and implying that which is the cause of unhappiness to mankind: there are eighty-two kinds.

As the five Avaranas, or difficulties in acquiring as many gradations of holy or divine wisdom. Five Antarāyas, disappointments or impediments, as not obtaining what is about to be presented, not being able to enjoy an object of fruition when in possession of it, and want of vigour though in bodily health. Four Darsanāvasanas, obstructions, or impediments to information derivable from the senses, or the understanding or to the acquirement of divine knowledge. Five

states of sleep, inferior birth, pain, as a condition of existence, as when condemned to purgatory, belief in false gods, defect of size *or shape, and all the human passions and infirmities—as anger, pride, covetousness, &c., including, amongst the ills of life, laughter and love.

V. *Asrava* is that source from which the evil acts of living beings proceed. The varieties are the five *Indriyas* or organs of sense; the four *Kashāyas*, or passions, as wrath, pride, covetousness, and deceit; the five *Avratas*, non-observance of positive commands, as lying, stealing, &c., and three *Yogas*, addiction or attachment of the mind, speech, and body to any act; *Kriyās*. or acts, of which twenty-six varieties are specified as those performed with any part of the body; or with the instrumentality of a weapon, or the like—those prompted by feelings of hate or wrath—those which are inceptive, progressive, or conclusive—those performed by one self, or through another creature—those which are suggested by impiety, or unbelief in the doctrine of the *Tirthankaras*.

VI. The sixth *Tattwa* is termed *Samvara*, and is that by which acts are collected or impeded. There are fifty-seven varieties classed under six heads.

1. *Samiti*, keeping the attention properly alive, so as to see immediately if an insect is in the way, to refrain from uttering what should not be said, to distinguish any of the forty-two defects in food given as alms, taking or relinquishing any thing indifferently, and avoiding or abandoning unfit things.

2. *Gupti*, secrecy, or reserve of three kinds, or in mind, speech and person.

3. *Parishahā*, endurance or patience, as when a person has taken a vow of abstenuousness he must bear hunger and thirst; so he must endure heat and cold, when he practices the immoveable posture of Jain abstraction; if he is disappointed in what he has laboured or begged for, he must

not murmur ; and if he is reviled or even beaten, he must patiently submit.

4. Yatidharma, the duties of an ascetic ; these are ten in number : patience, gentleness, integrity, and disinterestedness, abstraction, mortification, truth, purity, poverty and continence.

5. Bhāvanā, conviction or conclusion, such as that worldly existences are not eternal, that there is no refuge after death, that life is perpetually migrating through eighty-four lakhs of living forms, that life is one or many : it also includes perception of the source whence evil acts proceed, and the like.

The sixth division of this class is Chāritra, practice or observance, of five sorts : Sāmāyika, conventional, or the practice and avoidance of such actions as are permitted or prescribed ; Chhedopasthāpaniya, prevention of evil, as of the destruction of animal life ; Parihāravisuddhi, purification by such mortification and penance as are enjoined by the example of ancient saints and sages. Sulakshmasamparāya, the practices of those pious men who have attained a certain degree of eminence ; and Yathākhyātam, the same after all the impediments and impurities of human nature are overcome or destroyed.

VII. Nirjarā, the seventh Tattwa, is the religious practice that destroys mortal impurities, or, in other words, penance : it is of two kinds, external and internal ; the first comprehends fasting, continence, silence, and bodily suffering ; the second, repentance, piety, protection of the virtuous, study, meditation, and disregard, or rejection of both virtue and vice.

VIII. Bandha is the integral association of life with acts, as of milk with water, fire with a red hot iron ball ; it is of four kinds : Prakriti, the natural disposition or nature of a thing ; Sthiti, duration, or measure of time, through which life continues ; Anubhāga, feeling, or sensible quality ; Pradesa,

atomic individuality. The characters of this principle are illustrated by a confection : 1. According to its natural properties it cures phlegm, bile, &c. ; 2. it remains efficient but for a given period ; 3. it is sweet, bitter, sour, &c. ; and 4. it is divisible into large or small proportions, retaining each the properties of the whole mass.

IX. The last of the nine principles is Moksha, or liberation of the vital spirit from the bonds of action ; it is of nine sorts :

1. *Satpadaprarupana*. The determination of the real nature of things, the consequence of a finite course of progress through different stages of being and purification. It is attainable only by living creatures of the highest order, or those having the five organs of sense ; by those possessed of the *Trasakāya*, or a body endowed with consciousness and mobility ; by those beings which are engendered, not self-produced ; by those which have reached the fifth *Charitra*, or exemption from human infirmity ; by those which are in the *Kshayika Samyaktwa*, or that state of perfection in which elementary or material existence is destroyed ; by those no longer requiring material existence ; by those who have acquired the *Kevalajnāna*, the only knowlence, and the *Kevaladarsana*, or only vision.

2. *Dravyapramāna*, as regulated by the fitness of the things or persons to be emancipated.

3. *Kshetrapramāna*, depending on essentiality of certain holy places at which only it can be obtained.

4. *Sparsana*, contact, or identity of the individuated living principle with that of the universe, or any part of it.

5. *Kāla*, the times or ages at which emancipation is attainable ; or the periods spent in various transmigrations.

6. *Antara*, the difference of temperaments or dispositions.

7. *Bhāga*, the existence of the imperishable part of all living bodies in which the purified essences or *Siddhas* reside.

8. Bhāva, the nature or property of that pure existence which has attained the Kevalajñānā, and other perfections essential to final liberation.

9. Alpabahutwa, the degree or ratio in which different classes of beings obtain emancipation.

From the details of these nine Tattwas the sum of the whole Jain, system may be collected, but they form only the text on which further subtilties are founded, and they leave the end and scope of all the doctrine or the attainment of ultimate liberation singularly indistinct.

The Moksha of the Jains is exemption from the incidents of life, and above all from the necessity of being born again; but in what state the living principle subsists after it is so exempted, does not very satisfactorily appear. In one state indeed the bodily individuality remains, or that of Jivanmukti, liberation during life, whilst from most of the subdivisions of Moksha, it follows that the Siddhas, the pure existences, correspond with our notions of spiritual beings having an impassive and inappreciable form, variable at will capable of infinite contraction or dilation, and wholly void of feeling or passion. This is not incompatible with their enjoyment of Nirvān, another term from Moksha, and which as Mr. Colebrooke observes, meaning literally, extinct or gone out as a fire, set as a heavenly luminary, defunct as a saint who has passed away, implies profound calm. "It is not annihilation," he concludes, "but unceasing apathy which they, the Jains and Buddhas, understand to be the extinction of their saints, and which they esteem to be supreme felicity worthy to be sought by practice of mortification as well as by acquisition of knowledge."

Besides the notions exhibited in the detail of the nine Tattwas, the Jains are known in controversial writings by the title Saptavādis, or Saptabhangis, the disputers or refuters of seven positions, more correctly speaking, they are reconcilers, or could be so, of seven contradictory assertions.

evinced a sceptical character which justifies another epithet which they acknowledge, of Syādvādis, or assertions of possibilities; the seven positions are the following.

1. A thing is; 2. it is not; 3. it is and it is not; 4. it is not definable; 5. it is, but is not definable; it is not, neither is it definable; 7. it is and it is not, and is not, definable. Now these positions imply the doctrines of the different schools, the Sāṅkhya, Vedānta, and others, with regard to the world, to life, and to spirit, and are, met in every case by the jains with the reply, Syādvā, It may be so sometimes; that is, whatever of these dogmas is advanced will be true in some respects, and not in others; correct under some circumstances, and not under others; and they are therefore not entitled to implicit trust, nor are they irreconcilable. There is one inference to be drawn from this attempt to reconcile the leading doctrines of the principal schools, of some importance to the history of the jain doctrines, and renders it probable that they were posterior to all the rest. As this reasoning however has been opposed by Rāmānuja, it dates earlier than the twelfth century.

Liberation during life and, as a necessary consequence, exemption after it from future birth implies the abandonment of eight classes of Karmas, or acts, four of which are noxious and four innoxious; they are all included under the Tattva Papā, Ill as above noticed, but are also more especially detailed. To the first order belong the following:

Jnanavarana, disregard of the various stages of knowledge, from simple comprehension to the only true wisdom, as so many steps to final liberation;

Darsanāvarana, disbelief in the doctrines of the jain Saints.

Mohāniya, hesitation in obeying the injunctions of the jain code, or doubt as to their importance and the consequences of their neglect;

Antarāya, impeding or vexing those engaged in seeking liberation.

The second class comprises :

Vedaniya, self-consciousness or sufficiency ;

Nāma, pride of name ; Gotra, pride of birth ; and Ayu-shka, attachment to bodily existence.

These essential principles of the faith are common to all classes of jains, but some differences occur in their Duties as they are divided into religious or lay orders, Yatis and Srāvakas. Implicit belief in the doctrines and actions of the Tirthankaras is, of course, obligatory on both ; but the former are expected to follow a life of abstinence, taciturnity, and continence, whilst the latter add to their moral and religious code the practical worship of the Tirthankaras, and profound reference for their more pious brethern. The moral code of the jains, is expressed in five Mahāvratas, or great duties : Refraining from injury to life, truth, honesty, chastity, and freedom from worldly desires. There are four Dharmas, or merits—liberality, gentleness, piety, and penance ; and three sorts of restraint—government of the mind, the tongue, and the person. To these are superadded a number of the minor instructions or prohibitions, sometimes of a beneficial and sometimes of a trivial, or even ludicrous tendency, such as to abstain, at certain seasons, from salt, flowers, green fruit, and roots, honey, grapes, and tobacco ; to drink after thrice strained ; never to leave a liquid uncovered, lest an insect should be drowned in it ; not to deal in soap, natron, indigo, and iron ; and never to eat in the dark lest a fly should be swallowed. Religious characters wear a piece of cloth over their mouths to prevent insects from flying into them, and carry a brush under their arms to sweep the place on which they are about to sit, to remove any ants or other living creatures out of the way of danger. Upon the whole, the doctrine of the jainas is a system of quietism calculated to render those who follow it perfectly innoxious, and to inspire them with apathetic indifference towards both this world and the next.

The ritual of the Jains is as simple as their moral code.

The Yoti, or devotee, dispenses with acts of worship, pleasure, and the lay votary is only bound to visit temple where some of the images of the Tirthanka erected, walk round it three times make an obeisance to the images, with an offering of some trifle, usually flowers, and pronounce some such Mantra, or prayer, following: "Namo Arihantānam, Namo Siddhānam, Namo Aryānam, Namo Upājyānam, Namo Loe Sabba Sah" salutation to the Arhats, to the Pure Existences, sages, to the teachers, to all the Devout in the world. The morning prayer is also repeated: "Ichchhāmi Samanobandiyon, jo man jāye nisiāye; mātrena van" I beg forgiveness, O Lord, for your slave, whatever thoughts the night may have produced—I bow with my hands. The worshipper then perhaps remains to hear read the Kalpasutra or Bhaktāmara, or some narrative of the life of one of the Tirthankaras, and the devotion of their followers, and then proceeds to his daily occupations.

The reader in a Jain temple is a Yati, or religious ascetic; but the ministrant priest, the attendant on the images, the receiver of offerings, and conductor of all ceremonies is a Brahman. It is a curious peculiarity of the Jain system, that they should have no priests of their own, but it is the natural consequence of the doctrine and example of the Tirthankaras, who performed no rites, either for others or for themselves, and gave no instruction as to the observance of their religion. It shews also the true character of Jainism, that it was a departure from established customs, the observance of which was held by the Jain teachers to be a matter of indifference, and which none of any rank would consent to regulate; the laity were, therefore, left to their former priesthood, as far as outward ceremonies were concerned.

The objects of worship are properly only the Tirthankaras, but the Jains do not deny the existence of the Hindu gods.

and admit such of them as they have chosen to connect with the adventures of their saints, according to a classification of their own, to a share in the worship offered to their human superiors.

According to the Mythology which they have adopted and modified the jains reckon four classes of divine beings whom they name *Bhuvanapaties*, *Vyantaras*, *Jyotishkas*, and *Vaimanikas*; the first comprises ten orders: [the progeny of the *Asuras*, *Serpents*, *Garuda*, the *Dikpālas*, *Fire*, *Air*, the *Ocean*, *Thunder* and *lightning*,—who are supposed to reside in the several hells or regions below the Earth. The second has eight orders: the *Pisāchas*, *Bhūtas*, *Kinnaras*, *Gandharvas*, and other monstrous or terrestrial divinities inhabiting mountains, woods, and forests, as well as the lower regions, or air. The third has five orders: the *Sun*, *Moon*, *Planets*, *Asterisms*, and other heavenly bodies. The fourth includes the gods of present and past *Kalpas*. Of the first kind are those born in the Heavens, *Saudharma*, *Isāna*, *Mahendra*, *Brahma*, *Sanatkumar*, *Sukra*, and others to the number of twelve, or in the *Kalpas*, when *Sudharma* and the rest were severally presiding Deities. The last class reside in two divisions of five and of nine heavens—the five termed *Vijaya*, *Vaijayanti*, &c; the second termed *Anuttara*, because there are none beyond them, as they crown the triple construction of the universe. In the sovereignty of the hosts of heaven a great number of *Indras* are recognised, but of these two are always specified as the chief, *Sukra* and *Isāna*, one regent of the north, the other of the south heaven: the former alone has eighty-four thousand fellow gods, each of whom has myriads of associates and attendants.

Above all these rank in dignity, and as objects of worship, the twenty-four *Tirthānkaras*, or with those of the past and of the future periods seventy-two. Allusion is made by *Hemachandra*, his life of *Mahāvira*, to a hundred and one,

and the same work specifies four Sāsvat or eternal jains, Rishabhānana, Chandrānana, Vārisena, and Vardhmāna. What is meant by them is not explained, and they are not recognised by all Jains.

The presence of Brahman ministrants, or the lapse of time and the tendency of the native mind to multiply objects of veneration, seems to have introduced different innovations into the worship of the Jains in different parts of Hindustan; and in upper India the ritual in use is often intermixed with the formulæ derived from the Tantras, and belonging more properly to the Saiva and Śākta worship. Images of the Bhairavas and Bhairavis, the fierce attendants on Siva and Kali, take their place in Jain temples, and at suitable seasons the Jains equally with the Hindus address their adoration to Sarasvati and Devi.

In the South of India, from the account given by Colonel Mackenzie, it appears that the Jains observe all the Brahmanical Saṅkāras, or essential ceremonies. This is not the case in Upper India, and the only rites followed are the Initiation of the Infant, twelve days after birth, by repeating a Mantra over it, making a circular mark with the sandal and perfumes on the top of the head; Marriage and Cremation, which are much the same as those of the Brahmans, omitting the Mantras of the Vedas, Sraddhas, obsequial ceremonies at stated periods, are not performed by the Jains in Upper Hindustan.

The festivals of the Jains are peculiar to themselves, and occur especiall on days consecrated by the birth or death of some of the principal Tirthankaras, especially the two last Pārsvanāth, and Varddhamāna. The places where these events occurred are also objects of pilgrimage, and very numerous assemblages of devout pilgrims occur at them at different seasons: thus in Behar, a very celebrated place of resort is the scene of Pārsvanath's liberation; the mountain Samet Sikhara or Parasnath, near Pachete; and another

of equal sanctity, the scene of Varddhamāna's departure from earth, is at Pāpāpuri, in the same province. Pilgrims come from all parts of India to these places at all seasons, but the principal Melās are held at the former in Magh, and in Kārtik at the latter. On the western side of India the mountains of Abu and Girinar are the great scenes of pilgrimage, being covered with Jain temples and remains. Rishabha Deva, and Nemināth seem to be the favourite divinities in that quarter.

Besides these particular festivals, the Jains observe setheral that are common to the Hindus, as the Vasantayātrā, or spring festival, the Sripanchami, and others; they also hold in veneration certain of the Lunar days, as the 2nd, 5th, 8th, 11th and 12th; on these no new work should be undertaken, no journey commenced, and fasting, or abstinence at least, and continence should be observed.

The origin of the Jain faith is immersed in the obscurity which invests all remote history amongst the Hindus. That it is the most recent of all the systems pursued in Hindustan is rendered highly probable by the extravagances in which it deals, by the doctrines it opposes to those of all other schools, and by the comparatively recent date of many Jain authors of celebrity and of numerous monumental relics; but at what period it actually took its rise it is not easy to determine. Mr. Colebrooke has suggested the probability of the Jain religion being the work of Pārsvanāth, in the account of whom there is a nearer approach to sober history and credible chronology than in the narratives of his predecessors. This would throw back the origin of the Jain faith to the ninth century before the Christian era, admitting the Jain chronology of Varddhamāna's existence; but it is difficult to concur in the accuracy of so remote a date, and whatever indirect evidence on the subject is procurable is opposed to such a belief.

It has been supposed that we have notices of the Jaina

sect as far back as the time of the Macedonian invasion of India, or at least at the period at which Megasthenes was sent ambassador to Sandracoptus, and that these notices are recorded by Strabo and Arrian. The nature of the expressions which those and other writers have employed has been canvassed by Mr. Colebrooke, and shewn satisfactorily to establish the existence at that time of the regular Brahmans, as well as of other sects: what those sects were, however, it was no part of his object to enquire, and he has left it still to be ascertained how far it can be concluded that the Jainas were intended.

Much perplexity in the Greek accounts of the Brahmans Gymnosophists has, no doubt, occurred from their not having been acquainted with the subdivision of the priestly caste into the four orders of student, householder, hermit, and mendicant, and therefore they describe the Brahman sometimes as living in towns, sometimes in woods, sometimes observing celibacy, and sometimes married, sometimes as wearing clothes, and sometimes as going naked; contradictions which, though apparently irreconcilable if the same individuals or classes be meant, were appreciated by the shrewdness of Bayle more justly than he was himself aware of, and are all explained by the Achāras, or institutes of the Hindus, as affecting the various periods of life and corresponding practices of Brahmonical devotion.

As far, therefore, as the customs or observances of the Gymnosophists are described, we have no reason to conclude that any but the followers of the Vedas are intended, and the only part of the account applicable to any other sect is the term Germanes, or Sermanes, or Samanœans, applied to one division of the Sophists or Sages. This name as Mr. Colebrooke observes, seems to bear some affinity to the Sramanas, or ascetics of the Jains or Bauddhas, but we can derive no positive conclusion from a resemblance, which may possibly be rather imaginary than real,

and the object of which, after all, is far from being the individual property of any sect, but is equally applicable to the ascetic of every religious system. As distinct from the Brahmans, the Sermanes will be equally distinct from the Jains; for the Brahmans, it is said by Porphyry, are of one race; and the Samanœans are selected from all the tribes, and consist of persons choosing to prosecute divine studies, —precisely the independent Sannyāsi or Goasāin of modern times, few persons of which description belong to the order of the Brahmans, or are united with the rest by any community of origin or peculiarity of faith.

Again, another word has been adduced in corroboration of the existence of the Jains, and it may be admitted that this is a better proof than the preceding, as the Pramœ are declared to be the opposers of the Brahmans, which is no where mentioned of the Sarmanes. This expression is said to designate the Jains, but this is far from certain: the term is probably derived from Pramāna, proof, evidence, and is especially the right of the followers of the logical school, who are usually termed Prāmanikas: it is applicable, however, to any sect which advocates positive or ocular proof in opposition to written dogmas, or belief in scriptural authority, and is in that sense more correctly an epithet of the Bauddha sectaries than of the Jains, who admit the legends and worship the deities of the Purānas, and who hold it the height of impiety to question the written doctrines of their own teachers. The proofs from classical writers, therefore, are wholly inadequate to the decision of the antiquity of the Jains, and we are still entirely left to sources of a less satisfactory description.

All writers on the Jains entitled to our attention agree in admitting an intimate connexion between them and the Bauddhas; the chief analogies have been above adverted to, and the inference of later origin is justly founded on the extravagant exaggerations of the system adopted by the

Jains. Their identity of origin rests chiefly upon the name of Gautama, which appears as that of Varddhamāna's chief pupil, and as the legislator of the Bauddha nations in the east. The dates also assigned to both are not far removed; the apotheosis of the Buddha Gautama occurring five hundred and forty three years before Christ, and the date of Mahābira, the preceptor of the Jain Gautama, about the same time. That there is some connexion may be conceded, but for reasons already assigned it is not likely that the persons are the same; the Jains have not improbably derived their Gautama from that of their predecessors.

No arguments for the antiquity of the Jains is derivable from the account given of Rishabha in the Bhagavata Purāna. He was not a seceder from the true faith; although the mistaken imitation of his practices is said to have led others into errors, evidently intending the Jain heresy. He is scarcely identifiable, in consequence, with the Jain Rishabha the first of the Tirthankaras; but even if that were the case, no confidence could be placed in the authority, as the work is a modern compilation not exceeding, at the most, twelve centuries of antiquity. The refutation of Jain doctrines in the Brahma Sutras is a less questionable testimony of their early existence; but the date of that work is to be yet ascertained. Sankara Acharya, the commentator on the texts of Vyasa, affords a more definite approximation; but he will not carry us back above ten centuries. It is also to be observed, that the objects of the attacks of the Sutras and Sankara are philosophical and speculative tenets, and these may have been current long before they formed part of a distinct practical system of faith, as promulgated by a class of Bauddhas, the germ of the Jains.

However, we may admit from these authorities the existence of the Jains as a distinct sect, above ten or twelve centuries ago; we have reason to question their being of any note or importance much earlier. The Bauddhas, we know

from Clemens of Alexandria, existed in India in the second century of the Christian æra, and we find them not only the principal objects of Hindoo confutation and anathema, but they are mentioned in works of lighter literature referable to that period, in which the Jains are not noticed, nor alluded to: the omission is the more worthy of notice, because, since the Bauddhas disappeared from India, and the Jains only have been known, it will be found that Hindu writers, whenever they speak of Bauddhas, shew by the phraseology and practices ascribed to them, that they really mean Jains: the order writers do not make the same mistake, and the usages and expressions which they give to Bauddha personages are not Jain, but Bauddha; with the one they were familiar, the other were yet unknown.

The literature of the Jains themselves is unfavourable to the notion of high antiquity. Hem Chandra, one of their greatest writers, flourished in the end of the twelfth century, and the compiler of the Jain Purānas of the Dekhan is said to have written at the end of the ninth. The Kalpa Sutra professes to have been composed nine hundred and eighty years after the death of Mahāvira, or fifteen centuries ago; but from internal evidence it could not have been composed earlier than the twelfth or thirteenth century. Various eminent Jain authors were contemporary also with Munja and Bhoja, princes of Dhār, in the ninth and tenth century, and a number of works seem to have been compiled in the sixteenth century during the tolerant reign of Akbar.

Of the progress of the Jain faith in the Gangetic provinces of Upper India we have no very satisfactory traces. It may be doubted if they ever extended themselves in Bengal. Behar, according to their own traditions, was the birth-place of Varddhamana, and Benares of Parsvanath; and temples and monuments of their teachers are common in both, particularly the former; but all those now existing are of very recent dates, and there are no vestiges referable

to an intermediate period between the last Tirthankara, and the eighteenth century. At Benares its princes professed the faith of Buddha as late as the eleventh century, whilst during the same period, as is proved by inscriptions and the historical work of Chandrakavi, the sovereigns of Kanaj and Delhi were of the orthodox persuasion. It is very doubtful, therefore, if the Jains ever formed a leading sect in this part of Hindustan. They were more successful in the west and south.

In Western Mārwar, and the whole of the territory subject to the Chalukya Princes of Guzerat, the Jain faith became that of the ruling dynasty; but this occurred at no very remote period. the Mahammedan Geographer Edrisi states that the king of Nehrwala, the capital of Guzerat, worshipped Buddha; and we know from the writings of Hemchandra, that he was the apostle of the Jain faith in that kingdom—converting Kumāra Pala, the monarch of Guzerat, to his creed. This is also an occurrence of the twelfth century, or about 1174. The consequences of this conversion are still apparent in the abundant relics of the Jain faith, and the numbers by whom it is professed in Marwar, Guzerat and the upper part of the Malabar Coast.

On the Coromandel side of the Peninsula the Jains were introduced upon the downfall of Bauddhas, in the reign of Amoghavarsha, king of Tandai Mandālam, in the ninth century or according to some traditions, in the eighth. Farther south, in Madura, the date of their introduction is not known, but they were in power in the eleventh century under Kuna Pandya. In this, and in the twelfth, they seem to have reached their highest prosperity, and from that period to have declined. Kuna Pandya became a Saiva. Vishnu Varddhana, Raja of Mysore, was converted from the Jain to the Vaishnava faith in the twelfth century, and about the same time the Lingavant Saivas deposed and murdered Vijala, the Jain king of Kalyan. The sect, however, continued to meet with

partial countenance from the kings of Vijayanagar until a comparatively modern date.

The conclusions founded on traditionary or historical records are fully supported by the testimony of monuments and inscriptions—the latter of which are exceedingly numerous in the south and west of India. Most of these are very modern—none are earlier than the ninth century. An exception is said to exist in an inscription on a rock at Belligola, recording a grant of land by Chamunda Raya to the shrine of Gomatisvara, in the year 600 of the Kali age, meaning the Kali of the Jains, which began three years after the death of Varddhamana. This inscription, therefore, if it exists, was written about fifty or sixty years before the Christian æra—but it is not clear that any such record is in existence, the fact resting on the oral testimony of the head Pontiff at Belligola: even, if it be legible on the face of the rock, it is of questionable authenticity, as it is perfectly solitary, and no other document of like antiquity has been met with.

The Mackenzie Collection contains many hundred Jain inscriptions. Of these the oldest record grants made by princes of Homchi, a petty state in Mysore. None of them are older than the end of the ninth century. Similar grants, extending through the eleventh and twelfth centuries by the Vellâla sovereigns of Mysore, are also numerous, whilst they continue with equal frequency to the sixteenth and seventeenth centuries, during the existence of the sovereignty of Vijayanagar. Again at Abu, under the patronage of the Guzerat princes, we have a number of Jain inscriptions but the oldest of them bears date Samvat 1245 (A. D. 1189); they multiply in the thirteenth and fourteenth centuries, and are found as late as the middle of the eighteenth and, finally, in Magadha, the scene of Varddhamana's birth and apotheosis, the oldest inscriptions found date no further back than the beginning of the sixteenth century.

From all credible testimony, therefore, it is impossible

to avoid the inference that the Jains are a sect of comparatively recent institution, who first came into power and patronage about the eighth and ninth century: they probably existed before that date as a division of the Bauddhas, and owed their elevation to the suppression of that form of faith to which they contributed. This is positively asserted by the traditions of the south in several instances: the Bauddhas of Kānchi were confuted by Akalanka, a Jain priest and thereupon expelled the country. Vara Pandya of Madura, on becoming a Jain, is said to have persecuted the Bauddhas, subjecting them to personal tortures, and banishing them from the country. In Guzerat Bauddha princes were succeeded by the Jains. There is every reason to be satisfied, therefore, that the total disappearance of the Bauddhas in India proper is connected with the influence of the Jains, which may have commenced in the sixth or seventh centuries, and continued till the twelfth.

The inveteracy prevalent between kindred schisms is a sufficient reason for any enmity felt by the Jains towards the Bauddhas, rather than towards the Brahmanical Hindus. There is, indeed, a political leaning to the latter, observable in their recognition of the orthodox Pantheon, in deference paid to the Vedas, and to the rites derivable from them, to the institution of castes, and to the employment of Brahmans as ministrant priests. They appear also to have adapted themselves to the prevailing form of Hinduism in different places: thus at Abu several Jain inscriptions commence with invocations of Siva, and in the Dekhan an edict promulgated by Bukka Raya, of Vijayanagar, declares there is no real difference between the Jains and Vaishnavas. In some places the same temples are resorted to by Jains and Ramanujiya Vaishnavas, and as observed by Mr. Colebrooke, a Jain on renouncing the heretical doctrines of his sect takes his place amongst the orthodox Hindus as a Kshatriya or Vaisya, which would not be the case with a convert, who

has not already caste as a Hindu. In the South of India; indeed, the Jains preserve the distinction of castes; in Upper India they profess to be of one caste, or Vaishyas. It is very clear, however, that admission to the Jain Communion was originally independent of caste, and the partial adoption of it, or pretension to it, is either a spontaneous or politic conformity to the strong feeling on the subject which prevails amongst all Hindus.

These are the great outlines of the rise and progress of the sect as derivable from sources entitled to credit; but the Jains have amongst themselves records of sectarial value detailing the succession of different teachers, and the origin of various heresies. Some extracts from one of these attached to a copy of the Kalpa Sutra may be acceptable.

The succession of teachers is always deduced from Mahāvira, through his disciple Sudharmā. Of the rest all but Gautama died before their Master, as has been observed above, and Gautama survived him but a month, which he spent in penance and fasting. Sudharmā, therefore, was the only one who remained competent to impart instruction. His pupil was Jambusvāmi, the last of the Kevalis, or possessors of true wisdom. Six teachers follow, termed Srutakevalis, hearers of the first masters, and then seven others Dasapurvis, from having been taught the works so named. These are common to all the lists when correct. In the Belligola list they are omitted, and the successors of Jambusvāmi is their named Verasina, who may have been, as Mr. Colebrooke remarks, a hundred degrees removed. The lists, subsequently, vary according to the particular line of descent to which they belong.

Of these persons the second Srutakevali is reputed to be the author of the Dasavaikalikā, one of the standard works of the sect. Suhasti the second Dasapurvi, was the preceptor of Samprati Raja, and the third, Susthita, founded the

Kotagachcha or tribe. Vajrasvāmi, the last, established a particular division called the Vajra Sākhā.

Of the succeeding teachers, or Suris, the title borne by the spiritual preceptors of the Jains, Chandrasuri, the second, is the founder of the family of that name, eight hundred and nine years, it is said, after the emancipation of Mahāvira. In his time, it is stated, the Digamabaras arose; but we have seen that they were at least contemporary with Mahāvira.

The 38th on the list, from Mahāvira inclusive, Udyotana Suri, first classed the Jains under eighty-nine Gachchas. The 40th Jinesvari who lived A. D. 1024, founded the Khartara family. With the 44th Jinadatta, originated the Oswal family, and the Madhyakharatara branch; he was a teacher of great celebrity, and impressions of his feet in plaster or on a stone are preserved in some temples, as at Bhelupur in Beneras; he lived in 1148. Other divisions, either of a religious or civil nature, are attributed to various teachers, as the Chitrabala Gachcha to Jinapati Suri, in A. D. 1149; the Anchalika doctrine to Jinesvara in 1160; the Laghu Khartara family to Jinachandra in 1265; another Jinachandra, the 61st in the list, was contemporary with Akbar. The list closes with the 70th Jina, Harsha Suri, with whom, or his pupils, several works originated in the end of the seventeenth century.

Admitting this record to have been carefully preserved, we have seventy-one persons from Mahāvira, to whom a period of less than fourteen centuries can scarcely be assigned, and whose series would, therefore, have begun in the third century. It is not at all unlikely that such was the case, but no positive conclusion can be drawn from a single document of this nature: a comparison with other lists is necessary, to determine the weight to be attached to it as an authority.

The Jains are divided into his principal divisions, Digam-

baras and Svetāmbaras, the former of which appears to have the best pretensions to antiquity, and to have been most widely diffused. The discriminating difference is implied in these terms, the former meaning the sky-clad, that is, naked, and the latter the white-robed, the teachers being so dressed. In the present day, however, the Digambara ascetics do not go naked, but wear coloured garments; they confine the disuse of clothes to the period of their meals, throwing aside their wrapper when they receive the food given them by their disciples: the points of difference between the two sects are far from restricted to that of dress, and comprehend a list of no fewer than seven hundred, of which eighty-four are regarded as of infinite importance: a few of these may be here noticed.

The Svetāmbaras decorate the images of the Tirthankaras with ear rings, necklaces, armlets, and tiaras of gold and jewels: the Digambaras leave their images without the foreign aid of ornament.

The Svetāmbaras assert that there are twelve heavens, and sixty-four Indras: the Digambaras maintain that there are sixteen heavens, and one hundred Olympian monarchs.

The Svetāmbaras permit their Gurus to eat out of vessels; the Digambaras receive this food in their open hands from their disciples.

The Svetāmbaras consider the accompaniments of the brush, water pot, &c.; as essential to the character of an ascetic: the Digambaras deny their importance.

The Svetāmbaras assert that the Angas, or scriptures, are the work of the immediate disciples of the Tirthankaras: the Digambaras, with more reason, maintain that the leading authorities of the Jain religion are the composition of subsequent teachers or Achāryas.

The advantage gained by the Digambaras in the last debateable matter, they lose, it is to be apprehended, in the next, when they assert that no woman can obtain Nirvān, in

opposition to the more gallant doctrine of their rivals, which admits the fair sex to the enjoyment of final annihilation.

These will be sufficient specimens of the causes of disagreement that divide the Jainas into two leading branches, whose mutual animosity is, as usual, of an intensity very disproportionate to the sources from whence it springs.

Besides these two great divisions, several minor sects are particularised as existing amongst the Jains. They appear, however, to be of an importance, as it has been found impossible to obtain any satisfactory account of the heresies they have adopted, or of their origin and present condition. Schism was contemporary even with Mahāvira, and his son-in-law, Jamāli, founded a dissentient order. His follower, Gosāla, was also the institutor of a sect, and an impostor into the bargain, pretending to be the twenty-fourth Tirthankara. Vajrabanda, the pupil of a very celebrated Digambara teacher, Kunda Kund Achārya, founded the Drāvida sect, according to some in the fifth, and to the others, in the seventh century. Vajrasvāmi, instituted the Mahānisitha sect, and Jinendra Suri founded the Lampaka sect, by which images were discarded. The sects now most often heard of, although little known, are the Mula Sanghis, who use brushes of peacock's feathers, wear red garments, and receive alms in their hands: the Kashta Sanghis, who make their images of wood and employ brushes of the tail of the Yak: the Terah Panthis and Bis Panthis, or followers of thirteen and of twenty, said sometimes to refer to the number of objects which are most essential to salvation, and at others, explained by a legend of the foundation of the heresy by a number of persons, such as the denomination implies. Both these are said to deny the supremacy of a Guru, to dispense with the ministration of a Brahman, and to present no perfumes, flowers, nor fruits to the images of the Tirthankaras. The Bhishana Panthis carry their aversion to external emblems still further; and discard the use of images altogether. The

Dundiyas and Samvegis are religious orders: the former affect rigorous adherence to the moral code, but disregard all set forms of prayer or praise, and all modes of external worship: the Samvegis follow the usual practices, but subsist upon alms, accepting no more than is indispensable for present wants.

The whole of the Jains are again distinguished into clerical and lay, or into Yatis and Srāvakas; the former lead a religious life, subsisting upon alms supplied by the latter. According to the greater or less degree of sanctity to which they pretend are their seeming purity and outward precision, shewn especially in their care of animal life; they carry a brush to sweep the ground before they tread upon it; never eat nor drink in the dark, lest they should inadvertently swallow an insect, and sometimes wear a thin cloth over their mouths lest their breath should demolish some of the atomic ephemera that frolic in sun-beams; they wear their hair cut short, strictly they should pluck it out by the roots; they profess continence and poverty, and pretend to observe frequent fasts and exercise profound abstraction. Some of them may be simple enthusiasts; many of them, however, are knaves, and the reputation which they enjoy all over India as skilful magicians is not very favourable to their general character; they are, in fact, not unfrequently Charlatans pretending to skill in palmistry and necromancy, dealing in empirical therapeutics, and dabling in chemical, or rather alchemical manipulations. Some of them are less disreputably engaged in traffic, and they are often the proprietors of Maths and temples, and derive a very comfortable support from the offerings presented by the secular votaries of Jina. The Yatis, as above remarked, never officiate as priests in the temples, the ceremonies being conducted by a member of the orthodox priesthood, a Brahman, duly trained for the purpose. The Yatis are sometimes collected in Maths called by them Pasālas, and even when

abroad in the world, they acknowledge a sort of obedience to the head of the *Pasāla* of which they were once members.

The secular members of the Jaina religion, or *Srāvakas*, follow the usual practices of the other Hindus, but give alms only to the *Yalis*, and present offerings and pay homage only to the *Tirthankaras*; the present worship, indeed, is almost restricted to the two last of these personages, to *Pārsvanāth*, as commonly named *Pārisnāth*, the twenty-third, and to *Varddhamāna* or *Mahāvira Svami*, the twenty-fourth *Tirthankara* of the present age. The temples of these divinities are, in general, much handsomer buildings than those of the Orthodox Hindus: they consist of a square or oblong room, large enough to admit a tolerably numerous assemblage, surrounded by an open portico: on one side is a sort of altar-piece of several stages; on the centre of the upper tier sits the chief deity of the temple supported by two other *Arhats*, whilst the rest, or a portion of them, are ranged upon the inferior tiers: the steeple is also distinguishable from that of other temples, being formed of departments, which are intended, apparently, to represent leaves, and surmounted by a pole resembling a flag-staff terminating in a gilt knob: there are several of these temples in the chief cities along the Ganges, and no fewer than a dozen in *Murshidabad*, to which the circumstance of the *Set* family being of the Jaina persuasion attracted a number of fellow worshippers. In *Calcutta* there are four temples, two belonging to each sect. In *Behār* are the temples of *Pārisnāth* and the *Pādukas*, or feet of *Varddhamāna*, and *Vāsujya*. *Beneras* possesses several temples, one of which, in the suburb, called *Belupura*, is honoured as the birth-place of *Pārsvanāth*. The shrine comprises two temples, one belonging to the *Svetāmbaras*, and one to the *Digambaras*. A temple of some size and celebrity occurs at *Mainpuri*, in the *Doab*, and most of the towns in that direction present Jain spires. The chief temples, however, are to the

westward, and especially at Jaypur. The whole of Mewār and Mārwar is strewn with remains of the sacred edifices of this sect.

The Jains of the South of India, as has been observed, are divided into castes: this is not the case in upper Hindustan, where they are all of one caste, or, which is the same thing, of none. They are nevertheless equally tenacious of similar distinctions, and not only refuse to mix with other classes, but recognise a number of orders amongst themselves, between which no intermarriages can take place, and many of whom can not eat together. This classification is the Gachcha or Got, the family or race, which has been substituted for the Varna, the Jāti, or caste. Of these Gachchas, or family divisions, they admit eighty-four, and these again appear to comprehend a variety of subdivision: some of the Gachchas comprehend a portion of Sri Vishnavas, between which sect and the Jains in Upper India a singular alliance seems sometimes to prevail.

The condition of Jaina worship may be inferred from the above notices of its temples. Its professors are to be found in every province of Hindustan, collected chiefly in towns, where, as merchants and bankers, they usually form a very opulent portion of the community. In Calcutta there are said to be five hundred families; but they are much more numerous at Murshidābād. In Behār they have been estimated at between three and four hundred families. They are in some numbers in Beneras, but become more numerous ascending the Doāb. It is, however, to the westward that they abound: the provinces of Mewār and Mārwar being apparently the cradle of the sect. They are also numerous in Guzerat, in the upper part of the Malabar coast, and are scattered throughout the peninsula. The form, in fact, a very large and, from their wealth and influence, a most important division of the population of India.

BABA LĀLIS.

The followers of Bābā Lāl are sometimes included amongst the Vaishnava sects, and the classification is warranted by the outward seeming of these sectaries, who streak the forehead with Gopichandana, and profess a veneration for Rāma: in reality, however, they adore but one God, dispensing with all forms of worship, and directing their devotion by rules and objects derived from a medley of Vedānta and Ssufi tenets.

Bābā Lāl was a Kshatriya, born in Mālwā, about the reign of Jehāngīr: he early adopted a religious life under the tuition of Chetana Svāmī, whose fitness as a teacher had been miraculously proved. This person soliciting alms of Bābā Lāl received some raw grain, and wood to dress it with: lighting the wood, he confined the fire between his feet, and supported the vessel in which he boiled the grain upon his insteps. Bābā Lāl immediately prostrated himself before him as his Guru, and receiving from him a grain of the boiled rice to eat, the system of the universe became immediately unfolded to his comprehension. He followed Chetana to Lahore, whence being despatched to Dwārakā by his Guru, to procure some of the earth called Gopichandana, he effected his mission in less than an hour; this miraculous rapidity, the distance being some hundred miles attesting his proficiency, he was dismissed by his Guru, in order to become a teacher. He settled at Dehanpur, near Sirhind, where he erected a Math, comprehending a handsome temple, and where he initiated a number of persons in the articles of his faith.

Amongst the individuals attracted by the doctrines of Bābā Lāl, was the liberal-minded and unfortunate Dārā Shukoh: he summoned the sage to his presence to be instructed in his tenets, and the result of seven interviews was committed to writing, in the form of a dialogue between the Prince and the Pir, by two literary Hindus attached to

the prince's train, one Yadu Das, a Kshatriya, and the other Raichand Brahman, the latter the Mirmunshi; the interview took place in the garden of Jaffar Khān Sāduh, in the 21st year of Shāh Jehān's reign, or 1649: the work is entitled Nadir-un-Nikāt, and is written, as the name implies, in the Persian language. Some miscellaneous extracts from it may not be unacceptable, as they may not only explain the tenets of Bābā Lāl, and something of the Vedānta and Ssufi doctrines, but may illustrate better than any description the notions generally prevailing of the duties of a religious and mendicant life. The interrogator is the Prince, Bābā Lāl himself the respondent.

What is the passion of a Fakir?—Knowledge of God.

What is the power of an Ascetic?—Impotence.

What is wisdom?—Devotion of the heart to the heart's Lord.

How are the hands of a Fakir employed?—To cover his ears.

Where are his feet?—Hidden, but not hampered by his garments.

What best becomes him? Vigilance night and day.

In what should he be unapt?—Immoderate diet.

In what should he repose?—In a corner, seclusion from mankind, and meditation on the only True:

What is his dwelling?—God's creatures.

His Kingdom?—God.

What are the lights of his mansion?—The Sun and Moon.

What is his couch?—The Earth.

What is his indispensable observance?—Praise and glorification of the Cherisher of all things, and the needer of none.

What is suitable for a Fakir?—Lā, none; as a Lā Allah, &c., there is no God but God.

How passes the existence of a Fakir?—Without desire, without restraint, without property.

What are the duties of a Fakir?—Poverty and faith.

Which is the best religion?—Verse, "The Creed of the lover differs from other Creeds. God is the faith and creed of those who love him, but to do good is best for the follower of every faith." Again, as Hāfiz says:

The object of all religions is alike,

All men seek their beloved,—

What is the difference between prudent and wild?

All the world is love's dwelling,

Why talk of a Mosque or a Church?

With whom should the Fakir cultivate intimacy?—With the lord of Loveliness.

To whom should he be a stranger?—To covetousness, anger, envy, falsehood, and malice.

Should he wear garments or go naked?—The loins should be covered by those who are in their senses; nudity is excusable in those who are insane. The love of God does not depend upon a cap or a coat.

How should a Fakir conduct himself?—He should perform what he promise, and not promise what he cannot perform.

Should evil be done to evil doers?—The Fakir is to do evil to none, he is to consider good and ill alike, so Hāfiz says: "The repose of the two worlds depends upon two rules, kindness to friends and gentleness to foes."

What is the nature of the Tākia (the pillow or abbacy)?—To commence with a seat upon it is improper, and at all times an erratic life is preferable; when the body is weakened by age or sickness, the Fakir may then repose upon his pillow: so situated, he should welcome every Fakir as his guest, and consider nothing but God to be his own.

Is it necessary for a Fakir to withdraw from the world?—It is prudent, but not necessary: the man in society who fixes his heart on God is a Fakir, and the Fakir who takes an interest in the concerns of a man is a man of the world,

so *Mulānā Rumi* observes: "What is the world? forgetfulness of God, not clothes, nor wealth, nor wife, nor offspring."

What is the difference between nature and created things?—Some compare them to the seed and the tree. The seed and the tree are equivalent though related; although the same in substance, they are not necessarily co-existent nor co-relative. They may be also compared to the waves and the sea; the first can not be without the second, but the sea may be without waves, wind is necessary to their product: so, although nature and created things are of one essence, yet the evolution of the latter from the former requires the interference of an evolving cause, or the interposition of a Creator.

Are the soul, life, and body merely shadows? The soul is of the same nature as God, and one of the many properties of universal life, like the sea, and a drop of water; when the latter joins the former, it also is sea.

How do the *Paramātmā* (supreme soul) and *Jivātmā* (living soul) differ?—They do not differ, and pleasure and pain ascribable to the latter arises from its imprisonment in the body: the water of the Ganges is the same whether it run in the river's bed or be shut up in a decanter.

What difference should that occasion?—Great: a drop of wine added to the water in the decanter will impart its flavour to the whole, but it would be lost in the river. The *Paramātmā*, therefore, is beyond accident, but the *Jivātmā* is afflicted by sense and passion. Water cast loosely on a fire will extinguish the fire; put that water over the fire in a boiler, and the fire will evaporise the water, so the body being the confining caldron, and passion the fire, the soul, which is compared to the water, is dispersed abroad;—the one great supreme soul is incapable of these properties, and happiness is therefore only obtained in reunion with it, when the dispersed and individualized portions combine again with it, as the drops of water with the parent stream; hence,

although God needs not the service of his slave, yet the slave should remember that he is separated from God by the body alone, and may exclaim perpetually: Blessed be the moment when I shall lift the veil from off that face. The veil of the face of my beloved is the dust of my body.

What are the feelings of the perfect Fakir?—They have not been, they are not to be, described, as it is said: a person asked me what are the sensations of a lover? I replied, when you are a lover, you will know.

PRAN NATHIS.

These are also called Dhāmis: they owe their origin to Prān Nāth, a Kshatriya, who being versed in Mohammedan learning, as well as in his own, attempted to reconcile the two religions: with this view he composed a work called the Mahitāriyal, in which texts from the Korān, and the Vedas are brought together, and shewn not to be essentially different. Prān Nāth flourished about the latter part of Aurangzeb's reign, and is said to have acquired great influence with Chattrasāla, Rājā of Bundelkhand, by effecting the discovery of a diamond mine. Bundelkhand is the chief seat of his followers, and in Punna is a building consecrated to the use of the sect, in one apartment of which, on a table covered with gold cloth, lies the volume of the founder.

As a test of the disciple's consent to the real identity of the essence of the Hindu and Mohammedan creeds, the ceremony of initiation consists of eating in the society of members of both communions: with this exception, and the admission of the general principle, it does not appear that the two classes confound their civil or even religious distinctions; they continue to observe the practices and ritual of their forefathers, whether Musalman or Hindu, and the union, beyond that of community of eating, is no more than any rational individual of either sect is fully prepared for, or the

admission, that the God of both, and of all religions, is one and the same.

SADHS.

A full account of this sect of Hindu Unitarians, by the Reverend Mr. Fisher, was published in the *Missionary Intelligencer* some years ago, and some further notice of them is inserted in the *Transactions of the Royal Asiatic Society*, by Mr. Trant. They are distinguished from other Hindus by professing the adoration of one Creator, and by personal and moral observances which entitle them, in their own estimation, to the appellation of Sādhs, Sādhus, Pure or Puritans.

The Sādhs are found chiefly in the upper part of the Doāb, from Furukhābād to beyond Dehli. In the former they occupy a suburb called Sādhwāra, and are more numerous there than in any other town; their numbers are estimated at two thousand. There are said to be some at Mirzapur, and a few more to the South; their numbers, however, are limited, and they are chiefly from the lower classes.

The sect originated in the year of Vikramāditya 1714 (A. D. 1658), according to Mr. Trant, with a person named Birbhān, who received a miraculous communication from one Udaya Dās, and in consequence taught the Sādh doctrines. Mr. Fisher calls Birbhān, the disciple of Jogi Dās, who commanding a body of troops in the service of the Rāja of Dholpur who left as slain on the field of battle, but restored to life by a stranger in the guise of a mendicant, who carried him to a mountain, taught him the tenets of the faith, and having bestowed upon him the power of working miracles sent him to disseminate his doctrines. These circumstances are rather obscurely alluded to in the original authorities consulted on the present occasion, but they agree with the above in considering Birbhān an inhabitant of Brijhasir, near Nārnaul, in the province of Delhi, as the founder of

the sect, at the date abobe mentioned. Birbhān received his knowledge from the Sat Guru, the pure teacher, also called Uda kā Dās, the servant of the one God, and particularly described as the Mālek kā Hukm, the order of the Creator, the personified word of God.

The doctrines taught by the super-human instructor of Birbhān were communicated in Sabdas and Sākhis, detached Hindi stanzas like those of Kabir. They are collected into manuals, and read at the religious meetings of the Sādhs: their substance is collected into a tract entitled *Adi Upades*, first precepts, in which the whole code is arranged under the following twelve Hukm, or Commandments.

1. Acknowledge but one God who made and can destroy you, to whom there is none superior, and to whom alone therefore is worship due, not to earth, nor stone, nor metal, nor wood, nor trees, nor any created thing. There is but one Lord, and the word of the Lord. He who meditates on falsehoods, practices falsehood, and commits sin, and he who commits sin falls into Hell.

2. Be modest and humble, set not your affections of the world, adhere faithfully to your creed, and avoid intercourse with all not of the same faith, eat not of a stranger's bread.

3. Never lie nor speak ill at any time to, or of any thing, of earth or water, of trees or animals. Let the tongue be employed in the praise of God. Never steal, nor wealth, nor land, nor beasts, nor pasture: distinguish your own from another's property, and be content with what you possess. Never imagine evil. Let not your eyes rest on improper objects, nor men, nor women, nor dances, nor shows.

4. Listen not to evil discourse, nor to any thing but the praises of the Creator, nor to tales, nor gossip, nor calumny, nor music, nor singing, except hymns; but then the only musical accompaniment must be in the mind.

5. Never covet anything, either of body or wealth: take

not of another. God is the giver of all things, as your trust is in him so shall you receive.

6. When asked what you are, declare yourself a Sādh, speak not of caste, engage not in controversy, hold firm your faith, put not your hope in men.

7. Wear white garments, use no pigments, nor collyrium, nor dentifrice, nor menhdi, nor mark your person, nor your forehead with sectarian distinctions, nor wear chaplets, or rosaries, or jewels.

8. Never eat nor drink intoxicating substances, nor chew pān, nor smell perfumes, nor smoke tobacco, nor chew nor smell opium, hold not up your hands, bow not down your head in the presence of idols or of men.

9. Take no life away, nor offer personal violence, nor give damnatory evidence, nor seize any thing by force.

10. Let a man wed one wife, and a woman one husband, let not a man eat of a woman's leavings, but a woman may of a man's, as may be the custom. Let the woman be obedient to the man.

11. Assume not the garb of a mendicant, nor solicit alms, nor accept gifts. Have no dread of necromancy, neither have recourse to it. Know before you confide. The meetings of the Pious are the only places of pilgrimage, but understand who are the Pious before you so salute them.

12. Let not a Sādh be superstitious as to days, or to lunations, or to months, or the cries or appearances of birds or animals; let him seek only the will of the Lord.

These injunctions are repeated in a variety of forms, but the purport is the same, and they comprise the essence of the Sādh doctrine which is evidently derived from the unitarianism of Kabir, Nānak, and similar writers, with a slight graft from the principles of Christianity. In their notions of the constitution of the universe, in the real, although temporary existence of inferior deities and their incarnations, and in the ultimate object of all devotion, liberation

from life on earth, or Mukti, the Sādhs, do not differ from other Hindus.

The Sādhs have no temples, but assemble at stated periods in houses, or courts adjoining set apart for this purpose. According to Mr. Fisher, their meetings are held every full moon, when men and women collect at an early hour, all bringing such food as they are able, the day is spent in miscellaneous conversation, or in the discussion of matters of common interest. In the evening they eat and drink together, and the night is passed in the recitation of the stanzas attributed to Birbhān, or his preceptor, and the poems of Dādu, Nānak, or Kabir.

From the term they apply to the deity, Satnām, the true name, the Sādhs are also called Satnāmis, but this appellation more especially indicates a different, although kindred, sect.

SATNAMIS.

These profess to adore the true name alone, the one God, the cause and creator of all things, Nirgun, or void of sensible qualities, without beginning or end.

They borrow, however, their notions of creation from the Vedānta philosophy, or rather from the modified form in which it is adapted to vulgar apprehension. Worldly existence is illusion, or the work of Māyā, the primitive character of Bhavānī, the wife of Siva. They recognise accordingly the whole Hindu Pantheon—and, although they profess to worship but one God, pay reverence to what they consider manifestations of his nature visible in the Avatāras, particularly Rāma and Krishna.

Unlike the Sādhs also, they use distinctive marks, and wear a double string of silk bound round the right wrist. Frontal lines are not invariably employed, but some make a perpendicular streak with ashes of a burnt offering made to Hanumān.

Their moral code is something like that of all Hindu quietists, and enjoins indifference to world, its pleasures or its pains, implicit devotion to the spiritual guide, clemency and gentleness, rigid adherence to truth, the discharge of all ordinary, social, or religious obligations, and the hope of final absorption into the one spirit which pervades all things.

There is little or no difference therefore is essential between the Satnāmīs and some of the Vaishnava unitarians, but they regard themselves as a separate body, and have their own founder Jagjiva Das. He was a Kshatriya by birth, and continued in the state of Grihashtha, or house-holder, through life: he was a native of Oude, and his Samādh, or shrine, is shewn at Katwa, a place between Lucknow and Ajudhyā. He wrote several tracts, as the Jnān Prakās, Mahālaya, and Prathama Granth: they are in Hindi couplets; the first is dated in Sambat 1817, or A. D. 1761. The last is in the form of a dialogue between Siva and Pārvati. The following is from the Mahāpralaya.

"The pure man lives amidst all, but away from all: his affections are engaged by nothing: what he may know he knows, but he makes no enquiry: he neither goes nor comes, neither cries nor sighs, but discusses himself with himself. There is neither pleasure nor pain, neither clemency nor wrath, neither fool nor sage to him. Jagjivandās asks, does any one know a man so exempt from infirmity who lives apart from mankind and indulges not in idle speech."?

SIVA NARAYANIS.

This is another sect professing the worship of one God, of whom no attributes are predicated. Their unitarianism is more unqualified than that of either of the preceding, as they offer no worship, pay no regard whatever to any of the objects of Hindu or Mohammedan veneration. They also differ from all in admitting proselytes alike from Hindus or

Mohammedans, and the sect comprises even professed Christian from the lower classes of the mixed population.

Admission into the sect is not a matter of much ceremony, and a Guru, or spiritual guide, is not requisite; a few Siva Nārāyanis assemble as the requisition of a novice, place one of their text books in the midst of them, on which betel and sweetmeats have previously been arranged. After a while these are attributed amongst the party, a few passages are read from the book, and the sect has acquired a new member.

Truth, temperance, and mercy are the cardinal virtues of the sect, as well as of the Sādhs: polygamy is prohibited, and sectarial marks are not used: conformity to the external observances of the Hindus or Mohammedans, independently of religious rites, is recommended, but latitude of practice is not unfrequent; and the Siva Nārāyanis, of the lower orders, are occasionally addicted to strong potations.

The sect derives its appellation from that of its founder Siva Nārāyana, a Rājput, of the Nerivān tribe, a native of Chandāvan, a village near Gazipur: he flourished in the reign of Mohammed Shāh and one of his works is dated Samvat, 1791, or A. D. 1735. He was a voluminous writer in the incalculations of his doctrines, and eleven books, in Hindi verse, are Granth, Sāntvilās Vajan-Granth, Sāntsundara, Gurunyās, Sāntāchāri, Sāntopadesha, Sabdāvali, Sāntparvāna, Sāntmahimā, Sāntsāgar.

There is also a twelfth, the Seal of the whole, but it has not yet been divulged, remaining in the exclusive charge of the head of the sect. This person resides at Balsande, in the Gazipur district, where there is a College and establishment.

The Siva Nārāyanis are mostly Rājputs, and many are Sipāhis: many of the Up-country Beneras also belong to the sect. The members are said to be numerous about Gazipur, and some are to be met with in Calcutta.

SUNYAVADIS.

The last sect which it has been purposed to notice is one of which the doctrines are atheistical. There is no novelty in this creed, as it was that of the Chārvākas and Nāstikas, and is, to a great extent, that of the Buddhas and Jainas; but an attempt has been recently made to give it a more comprehensive and universal character, and to bring it within the reach of popular attraction.

A distinguished patron of the Sunyavādis was Dāyarām, the Raja of Hatres, when that fortress was destroyed by the Marquis of Hastings. Under his encouragement a work in Hindi verse was composed by Bakhtāvār, a religious mendicant, entitled the Sanisār, the essence of emptiness, the purport of which is to show that all notions of man and God are fallacies, and that nothing is. A few passages from this book will convey an idea of the tenets of the sect.

"Whatever I behold is Vacuity. Theism and Atheism,—Māyā—and Brahma—all is false, all is error; the globe itself, and the egg of Brahmā, the seven Dwipas and nine Khandas, heaven and earth, the sun and moon, Brahmā, Vishnu and Shiva, Karma and Sesha, the Guru and his pupil, the individual and the species, the temple and the god, the observance of ceremonial rites, and the muttering of prayers, all is emptiness, speech, hearing and discussion are emptiness, and substance itself is no more".

"Let everyone meditate upon himself, nor make known his self-communion to another; let him be the worshipper and the worship, nor talk of a difference between this and that; look into yourself and not into another, for in yourself that other will be found. There is no other but myself, and I talk of another from ignorance. In the same way as I see my face in a glass I see myself in others; but it is error to think that what I see is not my face, but that of another—whatever you see is but yourself, and father and mother are

non-entities; you are the infant and the old man, the wise man and the fool, the male and the female: it is you who are drowned in the stream, you who pass over, you are the killer, and the slain, the slayer and the eater, you are the king and the subject. You seize yourself and let go, you sleep and you wake, you dance for yourself and sing for yourself. You are the sensualist and the ascetic, the sick man and the strong. In short, whatever you see, that is you, as bubbles, surf, and billows are all but water."

"When we are visited in sleep by visions, we think in our sleep that those visions are realities—we wake, and find them falsehoods, and they leave not a wreck behind. One man in his sleep receives some information, and he goes and tells it to his neighbour: from such idle narrations what benefit is obtained? What will be left to us when we have been winnowing chaff"?

"I meditate upon the Suni Doctrine alone, and know neither virtue nor vice—many have been the princes of the earth, and nothing did they bring and nothing took they away; the good name of the liberal survived him, and disrepute covered the niggard with its shadow. So let men speak good words, that none may speak ill of them afterwards. Take during the few days of your life what the world offers you. Enjoy your own share, and give some of it to others: without liberality, who shall acquire reputation? Give ever after your means, such is the established rule. To some give money, to some respect, to some kind words, and to some delight. Do good to all the worlds, that all the world may speak good of you. Praise the name of the liberal when you rise in the morning, and throw dust upon the name of the niggard. Evil and good are attributes of the body; you have the choice of two sweetmeats in your hands, Karna was a giver of gold, and Janak as liberal as wise. Siva, Harishchandra, Dadhicha, and many others, have acquired by their bounty fame throughout the world."

Many now are, many have been, and many will be—the world is never empty; like leaves upon the trees, new ones blossom as the old decay. Fix not your heart upon a withered leaf, but seek the shade of the green foliage; a horse of a thousand rupees is good for nothing when dead, but living tatto will carry you along the road. Have no hope in the man that is dead, trust but in him, that is living. He that is dead will be alive no more; a truth that all men do not know; of all those that have died, has any business brought any one back again, or has any one brought back tidings of the rest? A rent garment cannot be spun anew, a broken pot cannot be pieced again. A living man has nothing to do with heaven and hell, but when the body has become dust what is difference between a Jackal and a dead Saint?"

"Earth, water, fire, and wind blended together constitute the body—of those four elements the world is composed, and there is nothing else. This is Brahmā, this is a pismire, all consists of these elements, proceeds from them through separate respectacles."

"Beings are born from the womb, the egg, the germ, and vapour."

"Hindus and Musalmans are of the same nature, two of one tree—these call their teachers Mullas, those term them, Pandits; two pitchers of one clay: one performs Namāz, the other offers Puja: where is the difference? I know of no dissimilarity—they are both followers of the doctrine of Duality—they have the same bone, the same flesh, the same blood, and the same marrow. One cuts off the foreskin, the other puts on a sacrificial thread. Ask of them the difference, enquire the importance of these distinctions, and they will quarrel with you: dispute not, but know them to be the same; avoid all idle wrangling and strife, and adhere to the truth, the doctrine of Dāyṛām."

I fear not to declare the truth; I know no difference.

between a subject and a king; I want neither homage nor respect, and hold no communion with any but the good; what I can obtain with facility that I will desire, but a palace or a thicket are to me the same—the error of mine and thine have I cast away, and know nothing of loss or gain. When man can meet with a preceptor to teach him these truths, he will destroy the errors of a million of births, such a teacher is now in the world, and such a one is Dāyarām.”

The survey that has thus been taken of the actual state of the Hindu religion will show, that its internal constitution has not been exempt from those varieties, to which all human systems of belief are subject, and that it has undergone great and frequent modifications, until it presents an appearance which, there is great reason to suppose, is very different from that which it originally wore.

The precise character of the primitive Hindu system will only be justly appreciated, when a considerable portion of the ritual of the Vedas shall have been translated, but some notion of their contents and purport may be formed from Mr. Colebrooke's account of them, as well as from his description of the religious ceremonies of the Hindus. It is also probable that the Institutes of Manu, in a great measure, harmonise with the Vaidik Code.

From these sources then it would seem, that some of the original rites are still preserved in the Homa, or fire offerings, and in such of the Sanskāras, or purificatory ceremonies, as are observed at the periods of birth, tonsure, investiture, marriage and cremation. Even in these ceremonies, however, formulæ borrowed from the Tantras assume the place of the genuine texts, whilst on many occasions the observances of the Vedas are wholly neglected. Nor is this inconsistent with the original system, which was devised for certain recognised classes into which the Hindu community was then divided, and of which three out of four parts no longer exist—the Hindus being now distinguished

into Brahmans and mixed castes alone and the former having almost universally deviated from the duties and habits to which they were originally devoted. Neither of these classes, therefore, can with propriety make use of the Vaidik ritual, and their manual of devotion must be taken from some other source.

How far the preference of any individual divinity as an especial object of veneration is authorised by the Vedas, remains yet to be determined; but there is no reason to doubt that most of the forms to which homage is now paid are of modern canonization. At any rate such is the highest antiquity of the most celebrated Teachers and Founders of the popular sects; and Basava in the Dekhan, Ballabha Svāmi in Hindustan, and Chaitanya in Bengal, claim no earlier a date than the eleventh and sixteenth centuries.

Consistent with the introduction of new objects of devotion is the elavation of new races of individuals to the respect or reverence of the populace as their ministers and representatives. The Brahmanas retain, it is true, a traditional sanctity; and when they cultivate pursuits suited to their character, as the Law and Literature of their sacred language, they receive occasional marks of attention, and periodical donations from the most opulent of their countrymen. But a very mistaken notion prevails generally amongst Europeans of the position of the Brahmans in Hindu society, founded on the terms in which they are spoken of by Manu, and the application of the expression Priesthood to the Brahmanical order by Sir William Jones. In the strict sense of the phrase it never was applicable to the Brahmans; for although some amongst them acted in ancient times as family priests, and conducted the fixed or occasional ceremonials of household worship yet even Manu holds that the Brahman, who ministers to an idol, is infamous during life, and condemned to the infernal regions after death, and the Sanskrit language abounds with synonymes for the priest of

temple, significant of his degraded condition both in this world and the next. Ministrant Priests, in temples, therefore, the Brahmans collectively speaking, never were and although many amongst them act in that capacity, it is no more their appropriate province than any other lucrative occupation. In the present day, however, they have ceased to be in a great measure the ghostly advisers of the people, either individually or in their households. This office is now filled by various persons, who pretend to superior sanctity, as Gosāins, Vairagis, and Sannyāsis. Many of those are Brahmans but they are not necessarily so, and it is not as Brahmans that they receive the veneration of their lay followers. They derive it, as we have seen, from individual repute, or more frequently from their descent from the founder of some particular division as is the case with the Gokulastha Gosain and the Gosvāmis of Bengal. The Brahmans as a caste exercise little real influence on the minds of the Hindus beyond what they obtain from their numbers affluence and rank. As a heirarchy they are null, and as a literary body they are few, and meet with but slender countenance from their countrymen or their foreign rulers. That they are still of great importance in the social system of British India, is unquestionable, but it is not as a priesthood. They bear a very large proportion to all the other tribes; they are of more respectable birth and in general of better education; prescriptive reverence for the the order improves these advantages, and Brahmanas are accordingly numerous amongst the most affluent and distinguished members of every Hindu state. It is only, however, as far as they are identified with the Gurus of the popular sects, that they can be said to hold any other than secular consideration. Aware apparently of the unequality upon which those Gurus contended with the long established claims of the Brahmanical tribe, the new teachers of the people took care to invest themselves with still higher pretensions. The Achārya or

Guru of the three first classes is no doubt described by Manu as entitled to the most profound respect from his pupil during pupilage, but the Guru of the present day exacts implicit devotion from his disciples during life. It is unnecessary here to repeat what there has been previous occasion to notice with respect to the extravagant obedience to be paid by some sectarians to the Guru; favour is declared to be of much more importance than that of the god whom he represents.

Another peculiarity in the modern systems which has been adverted to in the preceding pages is the paramount value of Bhakti—faith—implicit reliance on the favour of the Deity worshipped. This is a substitute for all religious or moral acts, and an expiation for every crime. Now, in the Vedas, two branches are distinctly marked, the practical and speculative. The former consist of prayers and rules for oblations to any or all of the gods—but especially to Indra and Agni, the rulers of the firmament and of fire, for positive worldly goods, health, posterity and affluence. The latter is the investigation of matter and spirit, leading to detachment from worldly feelings and interests, and final liberation from bodily existence. The first is intended for the bulk of mankind, the second for philosophers and ascetics. There is not a word of faith, of implicit belief—or passionate devotion in all this, and they seem to have been as little essential to the primitive Hindu worship as they were to the religious systems of Greece and Rome. Bhakti is an invention, and apparently a modern one, of the Institutors of the existing sects, intended, like that of the mystical holiness of the Guru, to extend their own authority. It is no doubt exercised a most mischievous influence upon the moral principles of the Hindus.

Notwithstanding the provisions with which the sectarian Gurus fortified themselves, it is clear that they were never able to enlist the whole of Hinduism under their banners,

or to suppress all doubt and disbelief. It has been shown in the introductory pages of this essay, that great latitude of speculation has always been allowed amongst the Brahmans themselves, and it will have been seen from the notices of different sects, that scepticism is not unfrequent amongst the best privileged orders. The tendency of many widely diffused divisions is decidedly monotheistical, and we have seen that both in ancient and modern times attempts have been made to inculcate the doctrines of utter belief. It is not likely that these will ever extensively spread, but there can be little doubt that with the diffusion of education independent enquiry into the merits of the prevailing systems and their professors will become more universal, and be better directed. The germ is native to the soil: it has been kept alive for ages under the most unfavourable circumstances, and has been apparently more vigorous than ever during the last century. It only now requires prudent and patient fostering to grow into a stately tree, and yield goodly fruit.

THE END.